





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

The Fool bath said in his heart, there is no God. Ps. xiv. 1.

AN

ANSWER TO THE WORLD,

FOR PUTTING IN PRINT A BOOK IN 1804, CALLED

*Copies and Parts of Copies of Letters and Communica-
tions, Written from Joanna Southcott,*

AND

TRANSMITTED BY MISS TOWNLEY TO MR. W. SHARP IN LONDON.

BEGINNING WITH THE

PARABLE OF THE LITTLE FLOCK OF SHEEP:

In which Reasons are given, in Answer to the Mockery and
Ridicule of Men, for printing the Parables and Fables,
which were Published from DIVINE COMMAND in
that Book.

BY WILLIAM SHARP.

For evil shall be put out, and deceit shall be quenched. As for
FAITH it shall flourish, Corruption shall be overcome, and the
Truth, which hath been so long without fruit, shall be declared.

2 Esdras vi. 27, 28.

L O N D O N :

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;
AND SOLD BY E. I. FIELD, NO. 139, NEAR BLOOMSBURY COURT,
HIGH HOLBORN.

1806.

BF
1815
97553

TO THE WORLD.

“ **A**S the crackling of thorns under a pot, so is the laughter of the Fool.” (*Ecclesiastes vii. 6.*) may be applied to many—and to them might be a sufficient answer; but for a man innocently to become the sport of fools, in these days, cannot be any matter of surprise, when the existence of a God is denied by some; and the existence of a Devil is treated by NUMBERS as a phantom produced by a wild imagination, or a scarecrow to frighten silly people. Nevertheless, for the sake of truth, which hath been so long without fruit, it is necessary it should be declared; and for me to give a short account to the world, from my first reading the publications signed JOANNA SOUTHCOTT, published in the year 1801. By reading only her three first Books, called STRANGE EFFECTS OF FAITH, and two others, called STRANGE EFFECTS OF FAITH, WITH REMARKABLE PROPHECIES MADE IN THE YEAR, 1792, &c. OF THINGS WHICH ARE TO COME, I was convinced, from the events that had happened, and comparing them with what I read in these books, that the visitation to her must be out of the course of nature, and not of human wisdom. It then became my duty to search further into the truth, which occasioned my journey to Exeter, at the end of that year, with several friends, and who went with the like innocent motives. I had the same right to go to Exeter, to enquire after the truth, if it had been only for my individual amusement, as others have to go to Bath, to entertain themselves with its dissipations. I was then happy to find

Joanna Southcott, with whom I became personally acquainted, had put it out of the power of evil-disposed people ever to prove her an impostor, as she had, before her publications appeared to the world, made her appeal to the clergy in her neighbourhood, who were of the established church, stating to them the purport of her writings, which were dictated to her from a SPIRIT INVISIBLE, that she might have the benefit of their advice and assistance. It was the duty of the clergy, according to the laws of the church of England, to give those who applied to them, such ghostly council and advice, to the quieting his or her conscience, and avoiding of all scruple and doubtfulness. Here is the duty of every clergyman, which is to be seen in the exhortation in the Communion Service, and which every person may read in the Prayer Book. But her sincere application was not successful, according to the desire of her heart; this appeal to the church, however, proved Joanna Southcott could be no impostor; for it is the maxim of every impostor to shun the truth, and avoid investigation. I have further to observe, that from the year 1792 to the end of the year 1794, her writings were sealed up, and after being witnessed, were put out of her possession; and the same caution was observed at the end of each succeeding year, and were at each time placed in the hands of persons of credit, until the arrival of myself and friends at Exeter, when at our departure, which was at the beginning of January, 1802, the whole of her sealed writings were put in our possession, properly sealed and witnessed. The box, containing the greater part, was given to my care, and a parcel, also sealed and witnessed, was given to the Rev. Stanhope Bruce; and and one to each of the other friends. And I think it necessary to add, that whilst I was at Bath, on my return from Exeter to London, I had a large case made, which

enclosed the whole box, for the cords round the box were sealed with seven seals, and I had a quantity of tow put between the box and the case, to preserve the seals from being broken. Here again, I must observe, that all these cautions of Joanna, about her writings, in sealing, &c. could not prove her an impostor; neither, from these circumstances, could the Spirit that so directed her, be a false Spirit; neither was it possible for us to be deceived respecting the *identity* of the *writings* delivered to us: and which remained secure with us until they were conveyed by me to High-house, Paddington, where the box and parcels were opened, and the seals broken, in the presence of above forty person, who were assembled together by public notice, and which was at the beginning of January 1803. And after the writings were taken out, each paper was signed by three persons, before they were delivered to Joanna, for them afterwards to be copied off. The reader will now take notice, from these particulars, that there can be no cunningly contrived plan to deceive; and from the whole of Joanna's conduct, up to this day, together with what we discovered, when at Exeter, from the evidence of those who knew her many years before, and from constant observation since, of those who have lived with her, and do now live with her, there is every confirmation of her sincerity, and of the divine truth of her writings. She could not adopt a more prudent, or more respectful mode of conduct, than in her application to the clergy, who might be supposed to be the best informed in spiritual knowledge; and whose duty it is to give every ghostly council and advice, according to what is required of them, as may be seen before, quoted from the Prayer Book.

Since Joanna's first application, every means have been used to invite the clergy at large, by letters sent to many of them at their places of residence, and by public adver-

tisement, and also to religious people of every sect. There are many other particulars, which it is not necessary for me to repeat, they being already laid before the public ; and Mr. Foley has related in his book what may be necessary to add further, to which I must request of the readers to refer, for their greater satisfaction.

The clergy of the church derive their incomes from the establishment, that their attention and time may not be diverted from those sacred duties, by any trade or calling, like other men, that they may be the better enabled to instruct their flock in the true knowledge of the word of God, to guard them against all false doctrines, and that impostors and hypocrites may not come among them to deceive, and after to ruin them in their religious principles. Of the ministers of the church, who are more than twenty thousand in number, only FOUR have yet been found to sit in judgment, and vindicate the ways of God to man. Three of these formed part of the seven, who, with myself, came from distant parts, and visited Joanna, at the end of the year 1801.

The present awful state of the world has been increasing in calamities, ever since the year 1792, *the very year* when the SPIRIT of PROPHECY *was given* to Joanna. Let any person only compare the state of this nation, beginning at that year 1792, with what it is at present ; let them well consider the burdens that have increased upon the people ; the sufferings many must have gone through, by dearth and scarcity, and an uncommon increase of national taxes and other heavy expences ! Let every person, whether they believe in Prophecies or not, only place the TWO DATES together—that is, 1792 and this year 1806 ; then let them view the events that have happened on the CONTINENT OF EUROPE, between those two periods of time. In the year 1792, there was no war in which this country was engaged ; the means of subsistence could be had at an easy rate. She wrote at

that time of what *would happen*; and which has since come to pass. When the mind of man reflects upon what has happened within the PERIOD of the last thirteen years, they must conclude, that some GREAT and MIGHTY change is about to take place.

After my belief was fixed, that her visitation was from the GOD of *heaven and earth*, it was my duty to believe HE would be faithful to his Word and his Promises: and there can be no faith but what has its root in charity: every one must know, when one person has received any act of real friendship from another, without a possibility of any return, the person receiving a favour ought to place confidence in his friend's future intentions; if otherwise, he must be void of all charity and faith in the good intentions of his friend, and prove himself unworthy of any future friendship. Now this must be my case, if I doubt the Love and Wisdom of the Almighty God, by rejecting his Commands, when I know what his Commands are; and as I believe his Spirit has dictated the Writings of Joanna Southcott, which declare he is now coming to redeem the world from the bondage of evil, and establish his universal Kingdom of Peace. Therefore, if it be required of man to have charity for his friend, and who is liable to errors, what excuse can be made for a man who shall have any doubt that the Almighty is both "faithful and true," and that in righteousness HE doth judge and make war to destroy all the evil that is on earth, *when HIS WILL may be done on earth as it is DONE IN HEAVEN*. Here are my reasons for my belief. If any person chooses to find fault with me, I expect their answer founded on the love of truth.

The first and GREATEST PROMISE, made by the Almighty, was before man was created, or had any existence, *that he was to be created in the IMAGE, after the LIKENESS of his CREATOR*. It must be the

in most principle of Divine Love, to act out of and from itself; for love is not confined, and can have no bounds, and it is truly written, God is Love. Now with this freedom of Spirit man was created, to act in obedience or not; but who after, was tempted to become a prodigal child. The wisdom of the Most High had provided a remedy, that his image might not be lost in Man; therefore, after the command was given to Man, not to eat of the Tree of Knowledge of Good and Evil, in the very next verse there is the remedy provided for Man's redemption, that he may be again restored by the PROMISE first made *after* his creation, to make him an helpmate in the Woman, who was taken from the Man. And it was to her, and not to the Man, that the promise was made after the fall—that her Seed should bruise the Serpent's Head. As Christ certainly was born of the woman, to have his heel bruised, so by his Spirit's visiting the woman, she becomes at last the Helpmate. And it is said the Woman is to be prepared, as a bride is adorned for her husband; therefore, whatever Woman is to receive Christ in the Spirit, must be prepared for that purpose, in such a manner that her desires must be to him, AND TO HIM ALONE, to know his Will; and when convinced it is his Will, that she may obey, as it is written, “Let us be glad and rejoice, and give honour to him, (that is Christ) for the Marriage of the Lamb is come, and his Wife hath made herself ready.” *Rev. xix. 7.* The reader must keep his attention fixed to the Fall, which came through the Woman—the PROMISE was made to the Woman—Christ was born of the Woman—and the Redemption from the Fall must come through the Woman at last, as the Fall came through her at first*. I am convinced that Joanna has for above twenty years, in various ways, been in preparation

* See an explanation of this given by the SPIRIT, in Mr Foley's Book, from page 26 to the end of 31.

from a Spirit invisible, before the year 1792, when the Spirit of Prophecy *was first given to her*. Had she not been thus gradually prepared, before this period, the suddenness of the extraordinary visitation would have been too powerful for nature to bear; neither could she have had that confidence in the truth of the Spirit, if she had not had proofs before, respecting herself, in her own private life, in many instances. Her Life has been before printed, with the reasons; and Mr. Foley has of course done her character every justice, in his Book.

Here are the *means* of human redemption, having the foundation on the FIRST promise made to man for his good, on which all the promises of the Scripture rest. From the beginning of Genesis to the last of Revelation, not a single failure of any one promise can be proved by man; for all is made on conditions, provided man performs his part in faith and obedience; and, like every human contract, any failure on man's part, compels his Creator to act according to the justice of his will: and Man by his disobedience forfeited the best promise of his creation. I most particularly request of the reader, that he will examine with attention, I mean the most scrupulous attention, the Six Books of the Explanations of the Scriptures, dictated through Joanna by an invisible Spirit; he may then *judge* of the SPIRIT and the BIBLE together; and he may judge of me for my belief and faith. I knew that at the time I was printing the Book, containing the Parables that are so much despised, I must become an object of ridicule, and with many of contempt. My faith being decided that Joanna's visitation was from Divine Authority, it is not for me to oppose the wisdom of the Almighty God, by my own natural understanding, whether I understood the Parables or not; whatever his Commands are to put in print, I am to obey; because I know God is faithful and true; and who is now daily proving the truth of his divine

Word, by his Spirit's visiting Joanna, for her to claim the PROMISE made at the FALL, which is to bruise the Serpent's head, by her being the helpmate; and which never entered her natural mind, any more than it did the mind of any woman that ever existed. It is therefore not the length of time that is at all to be considered. It is sufficient to know that near 6000 years have passed away with the world under the dominion of evil; and through all the different ages, no person whatever has come forth to claim the fulfilment of that Promise, which was wisely concealed in the bosom of the Father, until his appointed time.

The Parables, which I put in print last year, in my book, beginning with the Parable of the Flock of Sheep, are explained by the Spirit, and given to the public in this book; and the Parables in Mr. Foley's book, entitled, What manner of Communications are these, are explained from the same Divine Source, in his book just published. The reader will now be in possession of the whole; and he will see the reasons, why such Parables were given. What other way can be pointed out to explain to the world the various evils that the human race hath been tainted and tormented with I know not; but this I know, every art has been used to adulterate Divine Truth, in every period of the world; and the innocent have always been the victims for the murderer. The crimes have been so numerous from the fall up to this day, that the whole earth might be covered, were all to be put on record*. It is by parables that these

* Let every individual publish the history of his own errors, or crimes, that have not reached the eye of the world, or have been exposed by the laws of his country; let families do the same; also cities, and nations, with all the millions of inhabitants in our own days, together with what passes daily and hourly in the heart and mind to commit it, if men were not restrained by law, or the fear of being exposed; then let every man consider and reflect back, and go from

numerous evils can be brought within the compass of every understanding: and as we read that the Kingdom of Heaven is likened to every likeness of things on earth; also, at our Lord's first coming, we read, that Jesus spake in parables, and without a parable spake he not unto them." *Matt. xiii.*

The reader may now proceed to read the explanations, from the SPIRIT to Joanna, beginning in page 56, on Parables; and which are further continued in Mr. Foley's book *.

TYPES AND SHADOWS.

Every man must know, by common observation, that before the sun shoots forth its first rays of light, which we call the dawn of the day, the earth is in dark-

age to age, what murderous and adulterated hearts have existed since the fall of man, under the Devil!—Can the numerous sands on the sea shore be enough to equal the crimes of men, what they have committed, and particularly what they would have committed, if external restraints, and their dear characters, had not stood in the way? Ten thousand years of life would be but a short allowance, to write out the crimes and arts of hell, that have taken place on this earth. When the reader has reflected deeply, he will better know how to estimate the truth of every historian; he will behold the rubbish, the lies, murders, and *concealments too, of great men*, as well as small men, in all ages and in all countries. Then let men survey the conduct of animals, the beasts and birds of prey, they may see, by comparison *with man*, innocence even in their ferocity; for when their hunger is satisfied, they generally become tame and harmless; but *man*, under the dominion of the devil, is *a bottomless pit that is never full*.

* As I have made observations different from what I had at first expected, and which may be of some length, I have made a distinction by printing the words of the Spirit to Joanna in a larger type. These observations, which I have made, on a smaller type, are only to be considered as my sincere and humble efforts to assist the minds of others; as by their various occupations with the world, in the pursuit of business, many valuable truths might have escaped their notice.

ness, that nothing can be discovered, unless by the light of the moon, which is only a reflected or borrowed light: all objects are but imperfectly seen, and the real truth cannot be discovered. In *Revelation* xii, we read of the Woman clothed with the Sun, and the Moon under her feet. In the Writings of Joanna, the Moon is represented as a TYPE OF SATAN, while the World is under his power, and in the darkness of night: It is by his wisdom that many of the learned are instructed; and to many others this kind of wisdom appears to shine brightly, and the understanding of men is much dazzled and puzzled with difficulties, that a ray of pure truth is not to be found. These men constantly boast of the improved state of civilization, when compared with the Indians, Savages, Hottentots, &c. who, they say, are not enlightened, like civilized society, with the aid of learning. That the savages and others are in a dark state is certainly true; and it is a truth that cannot be denied, that the devil is to be found as well among savages, as he is in civilized Europe. All are alike the descendants of Adam, and of course under the Fall:—and that the savages murder each other is also true; for they have THEIR WARS: yet then it is seldom but with their next neighbours, and soon at an end, when the enlightened world, with the advantage of learning, always have, and do still continue to extend, their wars, their mischief, and their crimes, to every part of the globe. Although the safety of their persons and property is owing to those laws which have originated from the Bible, they in general deny all revelation; therefore, if learning and civilization claim the preeminence, why have they not produced PEACE ON EARTH and GOOD WILL AMONGST MEN? We have had, and we continue to have, plenty of authors, and plenty of divines too—

“Let o’er the earth the darkness sit;—
Nothing but darkness in the Sen of Men.”

I hope I shall be excused for having wandered from the subject ; but while mankind are under the government of the Moon, these melancholy facts suddenly appear to my view : therefore I shall again proceed with the **RISEING SUN**, which is described as a type or emblem of Christ, who is the true light and life of Man ; and it is by his wisdom alone that the darkness proceeding from the Moon, which is a type of Satan, can be dispersed. We all know, that, at the first appearance of the rays of the sun above the horizon, the shadows first appear, produced from substances, or objects that are behind. Let the reader here reflect on the simplicity of this *language* drawn from nature ; and how easy this may be understood by every capacity, whether learned or not ; for these effects in nature do not require the aid of what is called learning, but may be understood by illiterate men of every nation and language, however ignorant they may be of the different modes of speech, with all their endless variations ; and which scholars are so proud of displaying, and who waste so much of a short life in their pursuit, only that their own dear selves may be admired. This may appear to some like honey covering over a dish full of dirt (as mentioned in page 31 of Joanna's Prophecies.) These characters treat with contempt the parables used by Christ, for human instruction ; and they reject also every knowledge produced by types and shadows. Therefore as man cannot be brought to the knowledge of wisdom at once, he can only be gradually instructed, like the introduction of the light of the morning. For any man to be brought suddenly out of darkness to behold the sun in its meridian splendor is impossible ; even the light of candles, when introduced into a room, has been too strong for the eye, after the company has been sitting together at the close of the day ; therefore the splendid sun must produce the wonderful effect like the deprivation of sight. These common observations I

trust are sufficient to convince the reader, that the true and easy way that man can be instructed by, is first by the shadows, which the light makes us discern, that when they appear the substance must be behind, which will gently lead him to the truth. In Joanna's Book of Letters, page 32, she says, when the hand of God is in any thing, he always brings the shadows before the substance ; and in the same page, when the sun is behind a tree, the shadow comes before the substance ; in the preface to Joanna's first Book of Prophecies, which it is every ones duty to attend to, she says, I shall go on till I have made public all the mysteries of the Bible—the times which are to come—and what shall happen till Christ's Kingdom is established : sometimes from types and shadows ; sometimes from dreams and visions ; and also from the Bible. Here I beg of the reader to go to Mr. Foley's book, lately published, page 17, upon the lessons of the day appointed by the church, and read with attention. It is also a truth in nature, which cannot be denied, that there are shadows produced from the light of the moon, and which frequently produce terror and dismay, particularly to a timid mind. When man became dead to the light and wisdom of the Sun, or the Lord of Life, by the Fall, it was then that the knowledges of Satan, like the light of the moon, introduced the reign of terror and darkness in the world ; and which cannot be better displayed than it is in a part of the history of Joanna's life, of her being frightened by the false appearances that were presented to her imagination by the light of the moon, with the fright of the owls, who at the same time were as much disturbed by her, when they were stealing apples *.—The owls at this present day are in the same state of alarm, fearing the fulfilment of the Bible, that darkness may no longer prevail.—It is not surprising that mockery and ridicule are gone forth against me

* See page 13 of the Book called the Little Flock of Sheep.

and my friend, for publishing of the parables contained in our two books, and which give so exact a description of the murderous and adulterated state of the world, that many cannot bear that the whole should be exposed. Men will there find that the true knowledge of the Bible cannot be known, without a right understanding of types and shadows; they were placed in the prophets, the same as they have been placed to Joanna; and were pointed out as signs to the people, of what should take place, and of what the end would be. But as I shall introduce a communication from the Spirit, in page 89 of this book, explaining the use of the visitation at Bristol, in the summer of 1804, to Joanna, a true account of which is before the public, in the two books published by Mr. Foley and myself, at the end of that year; it is needless for me to observe, that the types were set as strongly in Joanna as they were in Isaiah, Jeremiah, and Ezekiel, of what is now coming upon all nations; and by referring to that communication, the reader will be instructed by the Spirit of Wisdom, why those types were set in the prophets of those days, as well as in Joanna, in the year 1804; therefore I shall not presume to give any further observations. All created Nature is as a Book of Wisdom, and an Uncreated Being must be the Author; and what God writes must be in a legible hand. From the appearances that are in nature, and the most trifling ways of men, are brought forth types to inform the most simple mind, what is the divine will to man, in both the old and new Testaments.

In *Jeremiah* xviii. 2. the prophet is thus ordered—“Arise and go down to the potter’s house, and there I will cause thee to hear my words.—If any person should be desirous to know the reason why Jeremiah should be commanded to go to a potter’s house in particular, and there see formed those earthen utensils called pots, the answer to this enquiry is in *verse* 6, as follows—“O house of Israel,

cannot I do with you as **THIS POTTER** ? saith the Lord : behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

I shall next require the reader's attention to *Acts ii.*—After they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"—it is to be observed, there appeared unto them cloven tongues, like as of fire. Here again the tongues were as types or signs to them of the new mode of utterance ; for every man heard them speak, each in their own language ; and they were all amazed, and marvelled, saying one to another, Are not these which speak Galileans ? and how hear we every man in our **OWN** tongue, wherein we were born ? Here I cannot but call to mind the words of a clergyman of the church, a doctor in divinity too, who told me " he had no opinion of a Holy Ghost who could not write grammar." This learned divine, who said these words to me, is the author of many publications *to civilize the world* : and he also has since expressed his contempt of people's attending to the writings of a foolish old woman ; but it remains for this man to prove, how many of the apostles were *learned men*. I shall now leave this foolish doctor of divinity, and shall return to *Acts ii.* where there is another verse that may give offence to the learned. It is *verse 17*, being the words of the prophet Joel, which Peter one of the apostles then delivered : " And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy ; and your young men shall see visions ; and your old men shall dream dreams. It is needless, at present, to say much about dreams ; all persons, whether learned or not, know what they are ; but I must observe that they form an important part of the wisdom of the Bible, as will be seen in the following pages, many dreams have proceeded from that Spirit of Wisdom, which is to be upon all flesh :

and which persons of every nation and language may and will understand, when the knowledges of the Lord cover the earth, as the waters cover the great deep ; for when this takes place, the SUBSTANCE is come of what stands on record, of the Apostles' being filled with the HOLY GHOST, which was in them as the SHADOW. And as the tongues appeared like as fire, the fire shall try every man's works. 1 *Cor.* iii. 13. It is unnecessary for me to repeat the many passages in the Bible, all proving that fire is a type of purification, as many pages might be filled ; for by fire, and by his sword, will the Lord plead with all flesh. *Isaiab* lxvi. 15. It is however necessary to remark, that the Apostles spake to every man, each in his own tongue,—the tongue wherein he was born ; and in the very same manner the Spirit now speaks to Joanna ; for all persons think and ponder in the only language they were educated in : they can think in no other ; neither can they be instructed in any other. I shall here introduce the words given to Joanna last summer.

THE WORDS OF THE SPIRIT.

“ I shall reason with man, from the different languages and tongues. Let a man come in a tongue to a nation, they never learnt, and speak in a tongue they never understood ; I ask thee, without an interpreter, how his words would be understood ? Suppose a Frenchman was talking with thee in his own tongue, and to bring the parables from his own nation, what knowledge wouldst thou learn from all he had said ? In thy heart thou answerest, none ; perfectly so I tell thee of mankind ; should I come to them in the language of heaven, and bring men parables from the glory there ; what likeness would it be to the sons of men ? or what knowledge would they draw therefrom, any more than thou wouldst draw from a tongue thou hadst

never heard? Therefore, I tell thee, the wisdom of men is madness and folly, to judge their Creator, who knoweth *whereof ye are made and what parables ye may understand*. Should a king go to a beggar, that was brought up in the greatest ignorance, and should the king address him with all his learning, what would a beggar understand from him? or what answer would he make to his words? only say he had spoke in a language he was never accustomed to; perfectly so I tell thee of mankind; the ignorance of a beggar is not so much inferior to the wisdom and learning of a king, as mankind's is *inferior to the wisdom and learning of a God*; therefore, I tell thee, if I did not stoop to men to teach them parables in their own form, for them to learn and understand, men could never learn from ME any more wisdom and knowledge than thou couldst learn from the tongue of a Frenchman, without an interpreter, to know his meaning; but where is the man who can interpret for ME, if I did not stoop to them to speak in words they could interpret? There is no man who could be my interpreter.—But now mark what I said in my Gospel—“They would strain at a gnat and swallow a camel;” perfectly so I tell thee are thousands; they strain at the parables I bring forward for man, and think them too simple for an all-wise God, while they swallow every vice that bringeth the parables upon their own heads. And now I shall tell thee further of thy pondering thoughts, as I have shewed thee why I brought these parables to *the likeness of the Bible*; and discern in the same books were all my strange dealings with thee, to shew the likeness of my dealings with the prophets; that what happened to them should happen to their nation; for they were only set as types and shadows to the people; perfectly so I tell thee was thy visitation, that now stands in these two books. It is a type and a shadow deep of *the end*; not only of this, but of all nations. There-

fore I tell thee, if men could discern clearly the mystery of these two books, they would clearly discern the end of all; for in those two, the end stands."

THE ORIGIN OF EVIL.

I shall now submit a few observations to a certain class of men who call themselves Philosophers. Some there are who openly profess themselves to be Atheists; of which I once doubted the possibility that such characters could any where be found; although the Scriptures declare, "The Fool hath said in his heart, there is no God." But in regard to those who call themselves Deists, they are numerous, not only among the philosophers and great writers of the present day, but are to be found amongst those professing Christianity, and who have their places of worship. All these different characters, if any could be found honestly to reflect at all, must believe it to be a great and universal truth, that all CREATED BEINGS had their beginning from a POWER that cannot be understood or comprehended by the *natural mind of man*; neither can man, by the same natural powers, either trace his origin, or the origin of the world in which he lives. No man, can know how he first received his life, but by a revelation from the *same* ALMIGHTY POWER, that created him and breathed in him the breath of life; for none but a fool can believe that man could give himself wisdom, any more than he could create himself; and whoever presumptuously believes the contrary, let him read with attention the following lines from Joanna's book, called *Strange Effects of Faith*, which I have mentioned in the beginning of this book, with the reasons for my belief:

" But first let thy original be trac'd
And tell me then what mighty thing thou wast.

When to the potent world MY WORD gave birth,
 And fix'd my centre on the floating earth,
 Didst thou assist ME with one single thought,
 Or my ideas rectify in ought?"

Man could only have found himself a regular organized being, with a mind which enabled him to reason, to discover what was truth, with every blessing around him, and a glorious creation before him; that he was fearfully and wonderfully made; and could only be a *recipient* of WISDOM, or the Image of his God that created him. It is certainly every man's duty to enquire, why he is not both wise and happy; or for what end he was created; that the world on which he lives and breathes, with its air and atmosphere, shall be impregnated with death and disease; that instead of generating only wholesome particles, to give life and happiness, it is well known to all that, by continual changes of climate, diseases are continually succeeding each other; that every created thing on the surface of the earth is only a living image of death and sorrow; and man after he contemplates on the whole, finds himself with an infected heart. These reflections must surely lead men to know what they ought to be, by reflecting what they are. Man will then find it his principal duty to know himself. If any man, whether deist, philosopher, or pretended christian, is hardy or bold enough to say, his wretched, wicked life proceeded from the seeds that were in him at his FIRST creation, then man places all his misery and crimes to his CREATOR. For the *first* and *greatest* PROMISE we read of, and which promise can alone proceed from DIVINE LOVE, is to be found in the 1st. of Genesis, 26th verse,—“Let us make man in our image, after our likeness.” Therefore if man was created at *first* with evil and malice in his heart, they must come from his Creator! or the fool may be justified, who says in his heart, there is no God. Every one who opposes truth.

because he will not see it, begins in ignorance and ends a tyrant. And the time will come, when the philosopher, so called, will know and feel the awful consequence of degrading his CREATOR, and making sport with his Name. There are men distinguished for learning, and what is called knowledge, who deny at this present day any supernatural cause, and pretend to reason, as they say, from effects in outward nature, until they become frantic with the pride of self-elevation; and at last fancy that wisdom not only proceeds from, but even begins in, themselves. In this state of madness or folly, they must substitute falsehood for truth, like as the father of lies is described in the Bible, and from whom will be found every evil to proceed.—The love of self-elevation must produce contempt for others; and to love their neighbour as themselves is impossible; because their delight is to rule, until hatred must be substituted for love, and falsehood for truth. The mind is thus drawn away from the belief in a God; because man, in this state, hates every power superior to himself—like the devil, in whose image and likeness he is now become. Although man in this state of insanity does not believe in a devil or any infernal powers; but denies the existence either of a GOD or a Devil, he allows of the existence of nature; because it is present before him, and he daily knows that he has the senses of feeling, seeing, hearing, smelling, and tasting; and with this knowledge of the five senses—dogs, and other animals, who are without the rational knowledge to explain the use of these senses, although they have them, are by far his superiors. In this state of masquerade many men do now live, with the devil concealing himself under the mask, that he may reign and rule, by artfully fixing the mind only to outward nature, to promote universal infidelity. These men, whom I shall call Naturalists, form only a part of the enemies to truth; for when we

see the numerous race of hypocrites, who have the name of the Lord in their mouths, affecting nothing but holiness and purity, at the same time deny to their fellow-creatures the least spark of divine love or grace; particularly to those who dare to differ with them in opinion, and who believe that a devil was purposely formed, and by the God of love too!! for the endless torment of those who are not of the elect number. It is needless to enumerate the variety of enemies, now called Religionists, all contradicting each other; yet, united to oppose universal Redemption, and the universal Love of Christ!! Upon reflection, it cannot be a matter of surprise to me, when I see that Philosophers, Deists and Arians, Atheists and puritanical Calvinists, who can have *no* charity for the God of the universe, that they should abuse and slander those who wish to have no other weapon but the sword of truth. The days are now arrived, when there is scarce faith upon the earth; and the days of Satan must now be shortened, otherwise no flesh can be saved. *Mark* xliii. 20. These passages of Scripture are explained in the words given to Joanna, in her writings; and for the present I shall leave them. Many divines and others, place every crime to originate in the human heart; concealing the cause of its corruption, they speak of human depravity and wickedness: all of which are well known in our courts of justice, and our daily intercourse with human society. In our courts of justice, in the indictment of a murderer, or traitor, it begins in this form of words—"Not having the fear of God before his eyes; but being moved by the instigation of the devil, did, &c. &c." They also quote from the Scriptures, "That the heart of man is prone to evil, as the sparks fly upwards." All this, in the corrupt state of nature, is certainly true; they ought also to inform their hearers, who it is that makes the fire of

evil that produces the sparks. In the greatest and blessed promise given in the first chap. of *Genesis*, ver. 26—"Let us make man," &c. one cannot but believe, when man was formed after the image and likeness of his Creator, he must be only prone to good : He neither knew of the existence of any evil; and his mind must be void of all suspicion of evil. A Being of love and wisdom cannot produce hatred and falsehood ; and man in his creation could know nothing but love and truth ; therefore, had he remained as he was created, the heart and mind of man could only be prone to reproduce these divine qualities. The beastly inoculation of evil came afterwards ; man's nature is now become so changed, that the divine image is nearly gone, and would soon be no more seen in this world, if the Creator of angels and men did not interfere with his mighty power, to shorten those days, and restore all things to order under himself, that the kingdoms of this world may become the kingdom of the living God, and bring man back to his inheritance for which he was created. I have heard it said, in conversation with various persons, when speaking of the wickedness we daily see and hear of, in all classes of men, and also from the history of past ages, that its permission proved God to be the author; particularly with one who is deemed a prodigy in learning ; after I had mentioned to him the observations that I had made of men throwing the blame on their Creator, as being the cause of evil, he replied—*He could have prevented it if he would.* I replied, that compulsive goodness was nothing—no person can be praised for an act of virtue, if its appearance proceeds from compulsion or force ; as it then can only be an appearance, but not a reality : a God of order cannot contradict himself, to make compulsion to be called obedience ; if we were not created free-agents we could have no choice ; there can be no love by compulsion ; or with words to this effect : and our

conversation finished. I have since reflected much upon this; because many disputes have arisen about what is called the *Origin of Evil*; and it has often occurred to my mind, that whatever had a beginning, which came not from God, will have an end. In the *Book of Wisdom* ii chap. 23, and 24 verse, it is said, "God made man to be immortal, and made him an image of his own eternity. Nevertheless, through envy of the devil came death into the world." Here evil first began in this world. Now it must be evident to every man's understanding, there must be a freedom of choice in all created beings, angels as well as men, and the happiness of all rests upon their obedience to the divine will; but there can be no such thing as compulsive obedience; the two words compulsion and obedience can no more be joined together than heaven and hell can become one in union. For any one to say God could prevent evil, if he would, might as well say, when God gave man his choice to obey his commands or not, HE compelled man to be disobedient: and the remark, which this learned man made, was from the same infernal source as the words were first made to Eve, to intice her to taste the forbidden fruit, and who afterwards made Adam to blame his Creator for giving him the woman. Therefore the devilish and satanic spirit that produced the fall of man, and inoculated the human race with evil and misery, once was an angel of light, united to his Creator, and partook of his eternal wisdom and inexhaustible love in realms of bliss; and whose immense happiness flowed to him and those joined with him, by their voluntary obedience: and the least departure or deviation from their obedience must produce rebellion, which is the beginning of every evil, truly described as the sin of witchcraft. Here the mind of Lucifer became inverted; but in disguise, as an angel of light (which he once

was) he since goes on, by every form of purity and every outward appearance of virtue. In the divine state of free agency, in which Lucifer was at first created, stands every created being, whether angels or men, to this day, and ever will so continue. Although God created him an angel, yet he did not prevent him from being a devil. If God had by his power so prevented him, he then must have ceased to be an angel, having no choice; for the essence of tyranny begins in compulsion to destroy free agency; and when compulsion is used by a God of Love, whose darling attribute is mercy, it is only to preserve those who by their obedience wish from their hearts to be in union with HIS Spirit; therefore judgments are called his strange works. It was his strange work to drive the fallen angels out of heaven, to prevent them from annoying, or endeavouring to destroy the happiness of those angels who were faithful in their love. After this the wisdom of the Most High gave him six thousand years to be on this earth, to try him, and permitted him to tempt*; and therefore he is called, in Holy Writ, the tempter; and when man became disobedient to divine command, he fell under Satan's power, which made him to be the prince of this world. Here came his great power to act by compulsion; the reign of terror here began on earth, to devour and destroy whenever the good fruit appeared in man in all ages. And in the Sixth Book, printed and published by Joanna at the end of the year 1801, the reader will see how in every age the evil fruit destroyed the good.—Here the reader will reflect upon the wisdom of the Almighty, in his command to man, not to eat of the fruit of the tree of knowledge of good and of evil; for man was not to know the evil, but only the good. Every man whose mind is satisfied of the existence of an Almighty Being, who was before all things, and whose eye is every where present, cannot believe it possible,

* See Strange Effects of Faith. Book iv. p. 147; and p. 27 of this

that HE can be deceived or be betrayed by a devil, who at his first creation, *as an angel*, was the work of his hands ; and by foreseeing what passes in the heart and mind of Lucifer, and every other being, cannot by his divine wisdom put bounds to the evil, and provide a remedy ; for there can be no eternity to evil, which had a beginning and must have an end. The man who doubts the wisdom and fore-knowledge of God, may as well deny his power of creation ; or man may join with Satan and say he created himself. I shall here transcribe the words of the Spirit of Wisdom, from a book published by Joanna Southcott, called “ *Sound the Alarm*,” page 58 ; at the same time request the reading of her Prayer, which precedes that communication. The reader will see in the communication, that the devil began by folly, which progressively destroyed the wisdom he had once received, and he became a tyrant of darkness—as man became dead to the knowledge of the Most High when he fell under his power.

A person asked Joanna, “ Why the Lord created the devil to be such a sinful being in heaven, when he fore-knew he would be so ? ” Here is the answer of the Spirit to Joanna :

“ Now I will answer thee, of the man that asked why I created the devil, knowing what a wicked being he would be ? Here the wisdom of man hath taken in question the wisdom of his MAKER. But know, O vain men, you must first feel the pain of sickness, before you know the pleasure of health. A man that never felt poverty, knows not what he enjoys by his riches. Neither did the angels in heaven know from whence all their happiness flowed, that I had created in the realms of bliss. Therefore as worms breed in wood, so did evil breed in the devil and fallen angels. They could not believe that all happiness sprang from ME. Envy and pride entered their hearts,—as worms into wood, till it begins to decay

and moulder into dust. Just so did evil enter into the heart of the devil—that thought he was a created being, though not of ME, but of himself—equal in might, majesty, and power—and that he ought to be worshipped in heaven, equal with ME. Thus evil entered his heart *without my creating it*; and as wood is grown, and is made into timber for use, and the worms breed in it of themselves, without being there when it was first formed and fashioned,* : just so did evil enter into the heart of the devil, like the worms that breed of themselves in timber, till he became corrupt all through, by pride, malice, and envy. Thus did evil breed of itself. Then I separated the evil from the good, and cast him out of heaven, with the angels that worshipped him, and placed his power below to shew his reign, and created man upon the earth, where he had power to tempt man, as he tempted the angels in heaven. Therefore when I created man, I well knew the depth of Satan's arts, that he would find a way to have an influence over him, as he had over the angels in heaven. Therefore I said, it was not good for the man to be alone, and said, I would make an helpmate for his good, and placed the tree of knowledge in the garden, that if the man eat thereof, he should be dead—"to Knowledge;" but did not add the last words that I meant. Now, this command was given to the man, and *known to the devil*, who thought if he could impose on the weakness of the woman, he should destroy the works of the creation—and say, the woman I made for man's good was for his hurt;—and then prove to the fallen angels—I had as greatly erred in casting them out of heaven,—as I erred in the creation. in making the woman for man's good to be his helpmate: *but man became dead to knowledge*. How then could she be for his good? It was concealed from the knowledge of man to

* Every thing has a form corresponding with its essence.

this day, how she could be for man's good, that the woman was then made, who, they judged, brought the fall on man. Here with man it might appear impossible, but with God all things are possible—and the mystery is possible and plain; for, the man was made of the dust of the ground; the woman was made of flesh and blood, taken from man in a *state of perfection*. But know, he was not then the *perfect man*, but divided into *two living souls and bodies*; and Satan betrayed that part of him, *that I pronounced for his good*—and man cast his blame on her, and me for giving her. But on the serpent; that is, the devil, was the woman's blame cast;—and know the curse I then pronounced on him, that that curse should fall on him above every living creature—that he should creep on his belly, as having no foot to stand upon. This, as a serpent, was pronounced against the devil, and I said I would cause enmity between his seed and her seed, and it should bruise his head. Now, answer me, O ye sons of men, did Satan outwit me? or shall I outwit him? If I do not fulfil the intent of my heart, Satan must have outwitted me in the creation, as he is now trying to outwit men in their redemption. But know, O vain men, if he outwits man, he cannot outwit me, who made the heavens and formed the earth, and knew all the depths of Satan's arts: Therefore I laid a plan in the creation to make room for man's redemption, by the woman that I created for man's good, by casting *her blame on Satan's head*; and that every soul will find in the end. Then will all the earth know I did not err in the creation, when I bring in your redemption. For every footing Satan hath got on earth must be taken away, when I come to fulfil my promise, to bruise his head; and bring the curse on him as I pronounced. Then will men say, "*Let God be true, and every man a liar,*" that says he erred in the creation, and did not make

the woman for man's good. But know, I am God, and change not. It is man that hath sought out many inventions to wrest the Scriptures to his own condemnation, not discerning the Lord's body till his coming—that as *my beel was bruised*; so must *Satan's head be bruised also*. But this knowledge man has been dead to, ever since the fall, which way it will be accomplished, till the glory of the Lord was *revealed to the woman*, that she should ask and receive, that her joys should be full, to be avenged of her adversary the devil, whose subtle arts caused her fall; and my PROMISE must be her plead, and my honour is engaged to save all to the utmost, who now believe my word is, “*Yea and Amen.*” What I promise I shall fulfil; therefore as dust returns to dust, the creation must turn to what I created them for at first. So if it did not prove for man's good then that she was betrayed, it shall be for man's good that she *pleads* the PROMISE, which was made in the creation, to bring in man's redemption. Therefore have I made all her Prophecies more true and plain, if man can discern them through, than any prophecies given to man, that you may now begin to see the woman is your help-mate for your good. But if all were given plain and true to man, they would not want, nor receive the woman, for their good; but judge they knew all themselves. Therefore I have foiled the prophecies of men, and made it more plain to the woman, that you may begin to lift up your heads, and “*Know that your Redemption draweth near*,” and my words are near to be fulfilled, that Satan's curse, which was pronounced, shall fall upon his head—and my kingdom of peace near to be established. But all these mysteries you must dig deep to find them; for this is the pearl of great price.”

To ascribe evil to proceed from God, a man may as well say darkness proceeds from the sun, when he shuts the

windows of his chamber : for darkness is a deprivation of light, as an evil mind, which produces hatred and every base principle, is a deprivation of heavenly love and goodness. The world under the fall is in darkness, originally produced by the prince of darkness, when man fell under his power ; and, as I before observed, he is called the prince of this world. The Bible is a divine collection of records on purpose to shew to man the effects of his fallen state, that in the end, from the fountain of all goodness, he may see also the *origin of evil and its end* ; many infidels have blamed the Bible, in recording so much evil, instead of admiring it for its impartiality, in shewing what man has been, and what he is under the powers of darkness, when what are called the best of men in every age have fallen into evil deeds, except Jesus Christ, of whom every historian, and men of every description have united with Pilate to say—" I find no fault in him." The first man, Adam, a created being after the image of his God, who had no human father, was seduced into disobedience, through the ignorance of the woman, as they were without any suspicion of evil ; for a suspicion of evil could only proceed from a knowledge that evil existed ; and the power of Satan was at that time unknown to them ; and as he had before succeeded in tempting angels, (for in the ii Peter 4.) " God spared not the angels that sinned," there can be no doubt, but he would have had the same success with man, had there been no woman to betray ; for it was not through the instrumentality of a woman that the angels fell. But the duty of the first man, Adam, was to stand in his obedience, which would have been their protection from every temptation, and Adam would never have used the words infused into him by Satan, to blame his Creator, for giving him the woman ; but as he fell by the temptations of Satan, through the woman, man will in the end praise his Maker for making the woman to be his helpmate

for his good, by the Spirit of Christ, when HE comes in power to redeem the world from death, hell, and sin. Christ came into the world born of a woman, of the Holy Ghost. The only two persons that were without any human father were the first man Adam, and the second man Adam, who was the Lord from heaven, (on whom the first Adam cast the blame.) Jesus knew the tempter's arts, and suffered for man that inexpressible misery, which the mind cannot conceive. Human feelings are as different from divine, as light from darkness; we know that a good and humane man feels pain in this world, when he beholds an act of cruelty; but a man, in whose breast pity is a stranger, feels no torment, and loves the world with its cruelties. From this we may conceive only a faint idea of the sufferings of Christ, who was a man of sorrow and acquainted with grief,—who sweated drops of blood. During the time HE was on this earth, as a man, HE was, in common with every earthly being, subjected to every temptation from the prince of this world, as is mentioned in *Luke iv*; for Satan well knew who he was; and when he shewed the Lord the kingdoms of this world, in a moment of time—which he offered to give, with the glory of them, he added, “For that is delivered unto me: and to whomsoever I will, I give it.” In this chapter are the temptations of Christ recorded, and his victories over them; he not having evil in himself, although subject to its effects; but by his divine power HE resisted the temptations of the same tempter, who at first by arts seduced our first parents to evil; and who is described with his crimes and arts in various parts of the Bible, and also in Joanna's Books, until we find, in *Luke 22*, Satan's entering into Judas to betray his Lord, and who was afterwards crucified; and before he expired, HE said, It is finished—and here finished the power that Satan had over him.

who as a man came in the lowest state of humiliation, into a world under the dominion of evil, and by his combats and victories, he successively glorified that human body he received from his mother, and united it to the Divine*, and as our Lord had during his natural life proved that he had no spot or blemish of evil, and who resisted every temptation unto his death, his body did not see corruption, but HE arose again from the tomb with his glorified body. Here let the reader mark and reflect upon his dying words—IT IS FINISHED, and not to fall into the fatal error of many, who say these words signify the redemption of the world from Satan's power; when it is so well known his power and mischief has continued in the world, over the human race, up to this day, and the world is not yet redeemed. For here was the heel of the seed of the woman bruised; as Christ was born of the woman without a human father: and it is by the seed of the woman that Satan's head is to be bruised, by the Spirit of Christ in her, at his second coming; and all those who are united to the woman in obedience, are spiritually the seed of the woman; and those who are in the world in this spiritual union, when Satan receives his curse, (which must be above every creature, whose crimes and arts, are as much beyond human conception, as the love of Christ is beyond every human love; then it is that our vile bodies will be changed like unto Christ's glorious body, which he had glorified by his victories and arose from the grave. It is necessary to remark, that from the fall of man up to this day, there has been no human being but what has committed evil, or fell under some temptations; neither could any man whatever stand at all in his own strength; and when Christ had finished his work, as a suffering Saviour, HE said—"Father forgive them, they know

* Father, glorify thy name. *John* xvii. 28.

not what they do. But it is the murderer who entered Judas, that knew who he was, and caused his innocent blood to be shed, who is therefore without any claim to forgiveness or pity, not having a heart of repentance like Judas. When Satan left the man he despaired and died. It was not the spirit of Judas that betrayed his Lord ; for in *St. Luke* xxii. 3. it says, “ *Then Satan entered Judas.*” Judas was only the instrument, or hand, not the principal ; for the 21 verse might be thus read, “ But behold the hand of Satan that betrayeth ME is with ME on the table.—Judas was here the hand of Satan ; had it been the man’s spirit, then these words—“ Satan entered Judas,” could be of no use, and could have no meaning ; and if the truth is here to be doubted, then we must doubt the whole : for my own part, I believe all or none ; for we must be either all right, or entirely wrong. The Jews were at this time so blinded by the prince of this world, that they did not believe Christ was the Son of God. Here was a distinction made between the crimes of men, in their state of ignorance and darkness, and the power that seduced them to evil, not only at that time, but from the beginning. While the whole creation has been groaning and travailing in pain, and doth still so continue up to this day ; while temptation has always succeeded temptation ; the evil fruit constantly devouring and destroying the good ; and since Christ and his apostles have fallen ; in the very name of Christ and his apostles—has every cruelty been committed, and every base art has been practised :—for there is not a religion having the name of Christ for its institution, but has been used has a mask for crimes ; even the great public edifices that have been raised to the worship of the Almighty, in different parts of what is called the christian world, have been named after the apostles of Christ and

other saints, but who would be despised were they now alive.* Yet in all periods of human misery, the devil has not succeeded to destroy the whole; and notwithstanding his power men have resisted him, even through torments, unto death; not that this could ever be by man's feeble power; but they have honestly invoked and implored the aid of the divine Spirit, which has been to them a tower of strength, and made them triumph over the tyrant with their expiring breath.

There are literary characters of this present age, who profess to be Atheists, and who employ their pens either, as they presumptuously say, for the improvement of the public, or to the support of their families. I have personally known such men, although I once doubted the possibility. These men, sometimes call themselves Naturalists; and as these and many other men aspire to be gods, as they despise the wisdom of their Creator, and substitute what the devil has infused into their minds; (and whose existence they also deny;) for the denial of a devil is now almost universal; particularly by atheists, deists, philosophers, or naturalists, as I have before observed) it well suits his artful design, to cause men to blame their Creator for that deluge of crimes that has overspread the world ever since man departed from the Divine Spirit. These men, called Atheists, or Naturalists, attribute all wisdom to nature, and the natural senses. But to them I will submit the following observations: There is a natural truth to be found in the seventh verse of the second chapter of Genesis. in a few well-chosen words, which these fools can never improve, and it is not in the power of language more clearly to express; the words are these: "And the Lord

* The Spaniards have even named their ships of war, after divine and holy names; one first-rate man of war, brought into a British port, was called the Saviour of the World! There are also Knights of the Holy Ghost!!!

God formed man of the dust of the ground." Let these men find out of what other matter are our bodies formed, as also the bodies of every living animal, from the greatest to the least; even those that are so minute that they can scarcely be discerned by the human eye; but by the help of glasses are found to have a wonderfully organized form of bones, muscles, &c. all are formed from the dust; the same also of animals of the largest magnitude. Do not the houses, in which we dwell, and all the furniture, made from timber and other materials, come from the dust? the clothing of our bodies is made from animal and vegetable substances; we eat animals for food, who have again been fed by vegetables, which again, by springing out of the earth are produced from the dust. Let those who have read the history of nations and empires, and reflected on the stately and magnificent structures of antiquity, the remains of departed grandeur, and also the buildings of these latter ages, consider from whence they came; let any man, whether learned or not, view the cathedral of St. Pauls, and other buildings of this great capital London—he must cry out, "Dust thou art." These few words, which I have taken from the third chapter of Genesis, and which a child may be easily made to understand, cannot be rejected but by fools, who say in their hearts, there is no God; when from every common observation the truth is daily before us. These important words, also convey another meaning, not every man to know, and which forms an important objection—why it should be so particularly mentioned, that man was made of the dust of the ground, if the Almighty yet never created beings in any other way, or from any other materials? The answer immediately occurs to the mind: that there was a new mode of creation, different from the creation of angelic beings, and before unknown to them.

and that the Almighty in his wisdom thought proper to make a new race of beings, different from others ; and the reasons why are clearly explained in Joanna's *Fourth Book*, page 148 ; where, speaking of the rebellion and pride of Lucifer, who was cast out from the society of the just, the same as a man, or set of men may be thrust out of societies *on earth*, when he or they become obnoxious. Here are the words given to Joanna in that page :

“ And soon from thence I cast him hence,
 And did him then dethrone ;
 To try again his future reign
 I soon created man——

I must here beg leave to observe, if man, who is of the dust, and fallen to the dust, unites with the Spirit of Christ now with the woman, he will be an instrument to make the serpent lick the dust ;—pride will have its fall, and man will be redeemed. As it is evident to every person's understanding that there are beings of a different order, whose bodies were not composed of earthly substances, or the dust of the ground, like unto man, and who have invisibly communicated with man in different ages, as messengers, or as ministering spirits to guard and counsel him against the power of evil ; and to be the messengers to bring glad tidings to man for *future* blessings, that he may, *in the end*, be united to his CREATOR, and bear his IMAGE, it would be unnecessary to bring all the numerous proofs from the Old as well as the New Testament, when every reader has his Bible to refer to, where he may search for himself, if he be honest to himself ; for by being honest to himself, he will feel it his duty, and his principal duty too, to be honest to his God, by believing him to be faithful and true, and that he never can vary and change, like man. For if we do but reflect, how this visible creation must have ori-

ginally burst forth, and how it has since continued in such wonderful order, and daily presents itself to our view, if we choose to open our eyes to contemplate these wonderful works, we shall then own that all must have been produced by a GOD OF ORDER, and not of confusion. No person thus reflecting can be so void of reason as to believe that this *World* was created for bad men and devils, to reign and rule in, and for ever to counteract his DIVINE ORDER; and that HE created all things to continue *only* as instruments of misery, and *eternally* to remain so; and that there will not come a day when the fulness of time is come—when he will awake as one out of sleep to restore all things to order under him, when the last thing he will destroy is death, with its sting of sin, that God may be all in all. What man with any honesty of mind, or feeling in his heart, will wish to perpetuate the sting of sin? Because man fell into darkness, shall the love of God also expire with the wisdom of man? and that he has not power to restore man to himself, who first created him and breathed into him the breath of life when man became a living soul? Although the body of man came from the dust of the ground, the wisdom he had could only be spiritual, and must come from spirit and ETERNAL LIFE. The first created man would, to human wisdom, have been a solitary being, had there been no spiritual beings or angels of another order of creation for his associates; the heavens and the earth must have been one in union, and communion; and while man continued in his happy state of obedience, the angelic society were with him for his true happiness, unfolding to him the love and wisdom of an eternal God, as best suited his state of reception to be a partaker with them. And the spiritual mode they had to communicate ideas cannot be known at this day, by any natural or acquired language; nothing of this can

ever be known but by revelation; and whatever characters have been thus favoured, at different periods since the fall, to converse with ministering spirits or angels, it must have been by a *spiritual preparation only*; by the putting off man's wisdom, like the shoes from his feet, that is made by himself, that he may stand on HOLY GROUND, by which God has preserved a witness of himself in different ages, with a view to *the end*.

When I said man would be a solitary being, if he had no society with angels, I beg not to be understood there could be no communication or union with his God without them; but as by the established order of infinite wisdom, there are principalities and powers emanating, from the eternal majesty of God, who can have no equal to HIMSELF, all must be inferior; but as from the bosom of the FATHER proceeds the SON, who is ONE with the FATHER *, the Son is as a medium of communication to all created beings, whether angels or men, to descend and commune with them, according to their states; and who, to restore man to himself, took man's nature upon him—even *his fallen nature*, from the Virgin Mary, which was God manifested in the flesh; and in *Matt. i. 21*. was called Jesus.—Angels and men, when in union of spirit have some resemblance, like equality, to each other; but with infinite varieties and degrees, greater or less, all emanating from the eternal source of love and wisdom, from which arises the divine freedom of society,—the true liberty of the Sons of God; which also agrees with our Saviour's words—"In my Father's house are many mansions." When the fatal change took place by the

* "I and my Son were both as One;

I took him from my side,

And so my plan I plied for man,

In my own likeness all"—

fall, the spiritual vision was withdrawn and closed. This was out of pure love and mercy to man; for when man became subjected to the powers of hell, nature became changed; the will of God was not done on earth, as it was done in heaven. Had the spiritual vision continued open in man, and the infernal host before him and about him, nothing but horrors could ever attend him, without any repose; what is now invisible to him could produce nothing but despair; and it is by invisible means he is now preserved from his invisible enemies. Here again, the mercies of God most wonderfully present themselves, whose love is constantly with us, although in disguise; and who commands the rage of the sea, and compels it to have its bounds; for man is not to be lost in the tempest; there is a shore, which will be his rest—and he will see it AT THE END.

This spiritual language must remain unknown until man is redeemed from the fall, and the Kingdom of Christ is established; when the last will be first; the Alpha will be the Omega; and the Creator will then have become the Redeemer; then will the knowledges of the Lord cover the earth, as the waters cover the great deep; the angels of God can then descend, to be the companions of mankind. And here I am led to make some remarks upon—

DREAMS, AND THE VISITATION OF ANGELS,

By the proofs that are in the Bible. We read in *Genesis* xviii—That the Lord appeared to Abraham in the plains of Mamre: and he sat in the tent door—and three men stood by him, &c. and in chap. xix—And there *came two angels to Sodom* at even; and Lot sat in the gate of Sodom; in chap. xvi—When ABRAHAM stretched forth his hand to slay his son, the angel of the Lord called to him out of heaven; and, in the fifteenth verse, there

gel of the Lord called out of heaven a second time. —But I particularly wish to engage the reader's attention to the twenty-eighth chapter, where Isaac had called Jacob to arise and go to Padan-aram, to take a wife of the daughters of Laban, his mother's brother, to inherit the land to which he was a stranger, and which God had given to Abraham and his seed, one hundred and fifty years before, in these words, chap. xvii. ver. 8. And I will give unto thee and to thy seed after thee (*in their generations*) the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God." Now to return to chap. xxviii. 10th ver. we read that Jacob went out of Beersheba, and went toward Haran; he lighted upon a certain place and tarried there all night; because the sun was set: And he lay down to sleep; and he DREAMED; and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it; and behold the LORD STOOD ABOVE IT, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed *shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the FAMILIES of the EARTH BE BLESSED, &c. &c.* Here is a dream, and a dream too that demands the serious attention of all; for all will find it a pleasing dream of the END. Next I shall proceed to chap. xxxvii. —And Jacob, afterwards called Israel, dwelt in the land wherein his father was a stranger, in the land of Canaan, with his generations. Joseph was seventeen years old, and was feeding the flock with the brethren: verse 3—Now Israel loved Joseph, more than all his children; "*because he was the son of his old age:*" and when his

brethren saw their father's love to him, they hated him ; verse 8—And they hated him yet the more for his *dreams* and his words ; verse 11—And his brethren envied him ; but his father observed the saying ; verse 18—And they conspired against him to slay him ; and when they saw him afar off, even before he came near them, they said one to another, —“ *Behold this dreamer cometh ;*” verse 22—And Reuben delivered him out of their hands, that they might not kill him, but cast him in a pit ; and Judah saved him from perishing in the pit, saying, verse 26—“ What profit, if we slay our brother, and conceal his blood ?—Joseph was sold to the Ishmaelites, and they brought him into Egypt ; verse 36—And they sold him to Potiphar, an officer of Pharaoh, and a captain of the guards. Chap. xxxix. 2—And the LORD was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian. Here again, by the false story of Potiphar's wife, verse 20, Joseph was put into prison, a place where the king's prisoners were bound ; verse 21—But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the chief of the butlers, and the chief of the bakers were put into prison by the wrath of Pharaoh, where Joseph was bound. They *dreamed a dream*, both of them, each man his dream, in one night, which were interpreted by Joseph, who said, Do not interpretations belong to God ? And Joseph's interpretations of both dreams came to pass.*—And on the third day, on Pharaoh's birth day, he restored the chief butler, who did not remember Joseph, but forgot him. Chap. xlii—At the end of two full years, Pharaoh dreamed, awoke, and dreamed again, both in one night. In the morning Pharaoh's spirit was troubled ; and he

* Read this chapter

sent for the wise men and magicians ; but none could interpret the dreams to Pharaoh. When the chief butler, who had been in prison, remembered his faults to Joseph—he told Pharaoh of Joseph's interpretation of his dream, and the baker's dream, when in prison (*two years before*;) verse 14—"Then Pharaoh sent and called Joseph ; and they brought him hastily out of the dungeon ; and he shaved himself, and changed his raiment, and came in unto Pharaoh." And Pharaoh told to Joseph his dreams, which no one could interpret ; verse 16—And Joseph answered Pharaoh, saying, "It is not in me : God shall give Pharaoh an answer of peace." After Pharaoh had told his two dreams, Joseph said the dreams of Pharaoh are one : God hath shewed Pharaoh what he is about to do. And by Joseph was given the true interpretation to Pharaoh of the seven years of plenty and the seven years of famine throughout the land, and over the earth. After this, Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is ? And Joseph was thirty years old, when he stood before Pharaoh ; and Joseph was appointed to rule over the house of Pharaoh, and over all his people ; only on the throne was Pharaoh greater than Joseph ; verse 54, and the seven years of dearth began to come ; verse 55—And when all the land of Egypt was famished, the people cried to Pharaoh for bread : and Pharaoh said unto all the Egyptians, go unto Joseph : "What he saith to you, do."—And the famine was over all the face of the earth ; chap. xlii—And when Jacob knew there was corn in Egypt, he sent Joseph's *ten* brethren from Canaan to buy corn, that they might live, and not die ; verse 7—And when Joseph saw his brethren, he knew them ; and Joseph remembered the *dreams which he dreamed* of them, which caused his brethren's envy, and himself to be sold, when they were tempted to slay

him.—And when Joseph had made himself known to his brethren, chap xlv. 4. he said, “I am Joseph your brother, whom you sold into Egypt; now therefore be not grieved nor angry with yourselves, that ye sold me hither : for GOD did send me before you, to PRESERVE LIFE. For these two years hath the famine been in the land, and yet there are five years, in the which there shall be neither earing nor harvest ; verse 7—And God sent me before you *to preserve a posterity in the EARTH, and to save your lives by a GREAT DELIVERANCE.* So now it was not you that sent me, but God.”

After these words of Joseph, I shall not presume to add, only to observe, that these marvellous events were *brought about by DREAMS.* I cannot refrain from bringing forth the words of a man, that prodigy in learning, whom I mentioned in a former part of this book, who endeavoured to persuade me against the belief in dreams, and who totally rejects every thing supernatural ; he said, *DREAMS were only the shaking of the nerves.* By what means the nervous [system could produce such dreams, again to produce such events, is for him and those physicians who agree with him in the same opinions, to explain.—*I now return ;* verse 16—It pleased Pharaoh well, and his servants, that Joseph’s brethren were come; and Pharaoh said unto Joseph, “Say unto thy brethren, ‘This do ye;—and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat of the fat of the land.’”—And the brethren returned to Israel their father, to bring him to Egypt, to dwell in the land of Goshen, that he might be nigh unto Joseph. While Israel was on his journey, with all he had, God spake to Israel in the VISIONS of the night, and he said, “I am GOD the God of thy father ; fear not to go down to Egypt :

for I will there make of thee a GREAT NATION": *chap.* xlv. 4. And the number of souls that came with Jacob into Egypt, who were sent for by Joseph, were threescore and six, to dwell in the land of Goshen in Egypt, to be nourished during the famine. And Jacob, or Israel, lived in Egypt seventeen years: so the whole age of Jacob was an hundred and forty-seven years. And Israel said unto Joseph, behold I die: but God shall be with you, and bring you again unto the land of your fathers. And Jacob called unto his sons, and said, gather yourselves together, that I may tell you *that which shall befall you in the last days*; *chap.* xl. 33. And when Jacob made an end of commanding his sons, he gathered up his feet in the bed, and yielded up the ghost.—And Joseph went to bury his father, and with him the servants of Pharaoh, and the house of Joseph, and his brethren, and his father's house, and a very great company; so they carried the body of Jacob from Goshen to Canaan. And after Joseph's return into Egypt, from the burial of his father; *chap.* l. 16. his brethren fearing that Joseph would requite them for the evil they did unto him, they sent a messenger unto Joseph, saying, thy father did command before he died, saying, so shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept;—and his brethren fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, fear not: for am I in the place of God? But as for you, ye *thought* evil against me; but God meant it unto good, to bring to pass, as at this day, *to save much people alive*. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.—And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an

hundred and ten years.—So Joseph died, and all his brethren, and all that generation.—And the children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty ; and the land was filled with them.

These chapters, beginning at the xxviii, with the dream of Jacob's ladder, I do most seriously recommend to be read through ; as I have only brought together the leading particulars in a very short compass, trusting that the readers will refer to each chapter, that they may never forget what events have taken place, that were revealed by DREAMS; and what is taking place at this day; and how the Lord promised to make known his will in this manner, as in *Numb.* xii—And the Lord came down in the pillar of a cloud—and called Aaron and Miriam ; and he said, hear my words : If there be a prophet among you, I the Lord will make myself known unto him in a VISION, and will speak unto him in a DREAM. Again in *Judges* xiii—The children of Israel did evil in the sight of the Lord ; and the Lord delivered them into the hands of the Philistines forty years.—And the ANGEL of the LORD appeared to the wife of Manoah, who was barren, and he was told she should conceive and bear a son, who should begin to deliver Israel from the Philistines, whose name was Sampson.—There are a variety of other parts of the Bible, where the Lord appeared in a dream.—To Solomon, and also to others ; particularly in *Daniel* vii. 13 — “ I saw in the NIGHT VISIONS, and behold one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT of DAYS, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him : His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Many dreams and visions are

in Daniel, which are needless here to add. I now feel it a duty to mention a few passages from the New Testament, wherein it is clearly and most decidedly proved, that the foundation of every CHRISTIAN CHURCH IN THE WORLD rests on dreams and visions, and also in the belief of angels;—and without the belief of these, they hold no higher rank amongst the human race than Savages and Hottentots, whom they affect so much to pity for their ignorance and darkness.

I shall begin with the birth of JESUS CHRIST: in *Matt. i.* when as his mother Mary was espoused to Joseph, *before they came together*, she was found with child of the Holy Ghost.—and while he (Joseph) thought on these things, behold the angel of the Lord appeared unto him in a DREAM, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost;—and she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: *and knew her not* till she had brought forth her first-born son, and he called his name Jesus.—Here we find the conception of the Virgin, and also the office of Christ, the Saviour and Redeemer of the World, declared by an ANGEL *in a dream*. And in chap. ii. we read of the wise men who had seen his star, and came from the East to worship:—and Herod the king was *troubled* and *all Jerusalem*; and he gathered the chief priests and scribes of the people together, to know from them where Christ should be born. And they told him, in Bethlehem, as written by the prophet *Micah v. 2.* And Herod privily enquired of the wise men, what time the star appeared, and sent them to Bethlehem to find the young child, and

bring him word, that he also might go to worship the child; but whose intention was to destroy it; for after the wise men saw the child, and made their offerings, in verse 12, they were warned of GOD, in a DREAM, not to return to Herod. And after they were departed, behold the ANGEL of the LORD appeared to Joseph in a DREAM, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child's life to destroy him.

Here I shall put a question: Why should Herod, the chief priests, the scribes, and *all the people*, be alarmed at the birth of an infant, that in itself had no power to hurt any, or do the least harm whatever? The answer is, it was a birth out of the course of nature, and was foretold by the prophet; the infernal powers were alarmed at this wonderful birth; Satan knew who it was; and this alarm was infused into the minds of the people; for all Jerusalem were frightened at a Babe! But the scribes and chief priests told Herod of this birth, from the words of the prophet Micah, which concluded with these words — "*That shall rule the people.*" It is here worthy of a remark, that as Herod, and all Jerusalem, both great and small, should be alarmed at the birth of this child, it must be a strong proof of the divinity of Christ, as well by the conduct and fear of the Jews after, even until his death upon the cross; and which leads me to the first verse: Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, &c. The custom of the Jews was, that a contract was made, by which the women were considered as the wives of their intended husbands, although the marriage had not been consummated. The usual time from the contract was six months, before the actual consummation; and if during that time, the intended bride became pregnant, she was by the law

stoned to death ; but if the bridegroom did not insist on so rigorous a punishment, he had it in his power to disclaim all intercourse with her ; and she was considered as infamous, and abandoned to the hardships of life. But Joseph, her husband, being a JUST MAN, and not willing to make her a public example, was minded to put her away privily : *Matt.* i. 19. Thus the conception of the Virgin Mary was not more marvellous than when the BREATH of the Almighty at first made man a living soul ; both were equally incomprehensible to *natural wisdom* ; for in *Luke* i. 35. the angel said unto the Virgin,—“The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.” And in the next verse, the sign was given to Mary of what the power of God could do : —“ And behold thy cousin Elizabeth, she hath also conceived a son in *her old age* : and this is the sixth month with her who is called barren.” Now to return to the sixteenth verse : He (Joseph) arose and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod ; and the angel of the Lord again appeared in a dream to Joseph in Egypt, for him to arise and take the young child and his mother, to return to the land of Israel. During this time, Herod finding himself mocked by the wise men, who had before been warned in a dream *not to return to tell him where the child was*, ordered all the children under two years old to be slain, that were in Bethlehem and in all the coasts.

Here we may bring to our view, what a monster the devil can make of a man ! I shall now proceed to the visitation of the Virgin Mary ; but first to the birth of *John the Baptist*, who was the son of Elizabeth, the wife of Zacharias a priest ; they were both well stricken in

years, and Elizabeth was *until then barren*.* Whilst Zacharias was executing the priest's office before God, in the order of his course, there appeared unto him the ANGEL of the LORD, standing on the right side of the altar of incense, and said unto him, fear not, Zacharias; ver. 13, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John, &c. and in ver. 18, Zacharias said unto the angel, I am an old man, and my wife well stricken in years. And the Angel answering said, I am Gabriel, that stand in the presence of God, &c. And after those days his wife Elizabeth conceived and hid herself five months; and in the *sixth month*, the angel Gabriel was sent from God into a city of Galilee named Nazareth, to a VIRGIN espoused to a man whose name was Joseph, of the house of David: and, in ver. 25, the angel said, Hail highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, fear not, Mary: for thou hast found favour with God; and behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob FOR EVER; and of his KINGDOM there shall BE NO END. Here I must not only request the reading of this chapter, but also to reflect on the different visitations of past ages, which I have brought together, in as short a space as possible—of Jacob's ladder, when the LORD stood above

* We should call to our minds Abraham and Sarah; and also the wife of Manoah, the mother of Sampson, who was barren. These things standing as shadows in past ages shew Almighty Power.

it—what happened after by Joseph and his brethren—and to compare also Daniel's night visions, of what will be **THE END**, of the Ancient of Days, whose dominion shall not pass away, and his kingdom that which shall not be destroyed. Now let the reader reflect, deeply reflect too, as to the number of years that passed away, from the time of Abraham to the birth of Christ, a space of 2000 years; it was 1760 years before the birth of Christ, that Jacob had *this* DREAM; and 125 years from Jacob's dream until the death of Joseph; and 64 years from the death of Joseph and all his generations, Moses was born, when the *succeeding* Pharaoh ordered all the male children of the Hebrews to be put to death, which we may compare with the fury of Herod upon the innocent children, that the Son of God might be destroyed. Had the infernal powers, by artfully working in Pharaoh, succeeded in destroying the male children of the Hebrews at their birth, the whole race of Israel, to whom the PROMISES *were made*, would have been lost; and the female children, by being mixed with the Egyptians, the descendants of Abraham, Isaac, and Jacob, could no longer have been a peculiar and chosen people. In these events may be clearly seen the workings of the powers of evil, to destroy all that was good; and here also we may call to our serious attention, the great deliverance of the children of Israel under Moses, and the destruction of Pharaoh's host, so clearly described in Joanna's writings, to be a *Type of the destruction of the Power of SATAN IN THE END*; and Daniel's visions of the **END** were shewn to him 555 years before the birth of Christ! Can any man, whether philosopher or atheist, if he has a heart to reflect at all, suppose that all these events can be inventions? or that they are not true? I am only surprised, when all is considered together, that there should be found a man in the world, having the use of his senses, who can have any doubt;

yet there is scarcely faith to be found ! For what purpose, or to *what profit*, according to the *selfish* mode of reasoning of the present day, could it be to the apostles and disciples of Christ to believe, and testify their belief to the world? their *gain* was torment, destruction, and death ; and the evil has been destroying and pursuing the good to this day, the same as Pharaoh pursued the children of Israel, and as Herod destroyed the innocent children, by oppression and by blood !—But as there are men who will say, that all these things are inventions, how could all the parts so systematically agree with each other, at such distant periods of time, and by people who never saw each other, living at remote ages?—Here I will leave the reader to ponder upon the whole, and judge for himself ; for it is his particular duty to know the truth, that the devil may be known in all his monstrous forms, and what he has made of man, who was created to bear the image and likeness of his God, according to these lines in Joanna's *Fourth Book*, page 147 :

Out of the dust I made at first
 My perfect Image there ;
 I breathed in him, it then was seen,
 My Spirit bright and fair.

Read this whole Communication, and then see *what Spirit* has been in man *after his fall* ! If we read the life of our Saviour, we may trace the invisible power of hell over the human mind, by the alarm stirred up, not only at his DIVINE BIRTH, but also the extreme cruelty and envy of the Jews ; for Pilate even knew that they delivered him for envy ; *Matt.* xxvii. 16. for when he asked the Jews whom he should release, Barabbas or Jesus, the Jews chose a murderer to be released, instead of innocence ; for Barabbas had committed a murder in

sedition. When Pilate saw he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: See ye to it. Then answered all the people, and said, *His blood be on us, and on our children**.

I shall here add the nineteenth verse, as to *Pilate's wife*. "When Pilate was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with that JUST MAN; for I have suffered many things this day in a DREAM, because of him."—As every one must know, by the crimes of men in every age, that the whole world must be under infernal influences: what man, conceived in sin, can do all this away? who can redeem the world, if the Creator is not to be its Redeemer?

I have taken a wider and a more extensive range than I expected, when I first began this book; as I only intended to have given an answer to the mockery of the

* At the end of the Index to the Bible are these words:—"This year Jerusalem (according to Christ's Prophecy) is besieged, taken, sackt, and burnt, by Titus; 1,100,000 of Jews perished, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, and other miseries." These events took place 37 years after Christ delivered these words in *Luke* xix. "When he was come near, he beheld the city, and wept over it, saying,—if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." The Jews have been travelling vagabonds in every nation, and are living proofs of the TRUTH OF PROPHECY; no sooner are our eyes opened in the morning from sleep, but their cries are sounded in our ears, while they are parading our streets to purchase our ragged and worn-out garments.

world, for publishing of the Parables from Joanna, when she was at Bristol in 1804; but reflecting on the denial of every thing supernatural, I conceived it necessary to make other observations, to shew to what an alarming extent infidelity is increased; and in what a variety of forms falsehood and hypocrisy are gone forth; all of which prove that these are the latter days. Not only the reality of a devil is universally denied; but the divinity of Jesus Christ is openly attacked; yet he is considered as an *object of worship*, because he was a BETTER MAN than others. Here it is allowed he had a purity of character above every other man;—yet by denying the divinity of his birth, they make him an impostor, and his mother a degraded woman, whom the angel said was blessed among women. A person of such purity and innocence of character, (which they are obliged to confess he was) would not have suffered himself to be called the Son of God, if he were not, and begotten *only* like every other man. He would not have said, as in *John* x. 30. “I and my FATHER are ONE;” and in *John* viii. 18. he said, I AM ONE that bear witness of MYSELF;” for if he was only as another man he would have had other witnesses, like every other man;—and again, when the Jews said to him, *John* viii. 4. —“We were not born of fornication; we have one Father, even God.”—Mark his reply:—“If God were your Father, ye would love ME; for I proceeded forth, and came from God.”—and in verse 43, he said, “Why do ye not understand my speech, even because ye cannot hear my word:—“Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning; and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it;” verse 45—“and because I tell you the truth, ye believe ME not.” No person but a good and upright

man, which they declare him to be, could have uttered such bold words; *and at the same time* to be an impostor, then he must have been as bad as the father of lies, if not worse.—Therefore those who deny his divinity, cannot understand his speech, and they must be under their father the devil, and clothed with the garments of hypocrisy and deceit, in their pretended worship; neither *will these men* believe or understand these words, in ver. 38. “I speak that which I *have* SEEN with MY FATHER:” and to these men the concluding words may be applied; “And ye do that which ye have seen with your father,” (*meaning the devil*). I shall now call the reader’s attention to *Matt. iii. 16.*—“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” How could these words come from the God of heaven, and the Spirit lighting upon him like a dove, if he were not the Son of God? I need add no other observations to this. Let those who deny the divinity of the Son of God, and yet preach from his words make theirs;—but I trust and hope that the reader will not fail to read these chapters and judge for himself. Although these men, or any other men, cannot deny the spotless innocence of Christ; yet, their sincerity is by no means like that of Pilate, who washed his hands before the multitude, saying, “I am innocent of the blood of this JUST PERSON.” But these men rob Christ of every thing except the *letters of HIS NAME*; and it must be well known that they are compelled to make use of that name, if it were only to cheat with;—indeed they cannot cheat without it; for no congregation could they collect together, in a country professing Christianity, without the name of Jesus Christ,

and a *pretended* belief in him. It is by the use of his name alone that they can preach at all; and when men take so much pains to do away the essence of divine truth, I can have no hesitation to doubt their sincerity, and consider them no more than a race of impostors; and the same character may be applied to all who deny the truth of dreams, and visions, and angels appearing at sundry times.—To take away the belief in these, the foundation is gone, and the superstructure must vanish away as a phantom of the brain. But there is a chain of evidence composed of a variety of parts, or links, from the beginning of Genesis to the end of the Revelation; and the greatest events have been produced by dreams, and the visitation of angels in dreams, and their appearing personally as men: and every church in the world, having the name of Christ, must believe the **WHOLE**, or their church and their livings must fall and perish together: so must every individual professing Christianity; and those who deny these, and also deny Christ's being the Son of God, they are only thieves and robbers. To believe in a part only, as fancy directs, will not do; for the chain cannot be broken that unites the whole together as **ONE**.

The Bible cannot be understood without these and a knowledge of types and shadows, as they are explained in Joanna's writings:—and the visitation to her is not only the same as were those to the prophets, but in her are fulfilled the words in *John* iii. 8.—Here is the wonder as mentioned in Revelation xii; and these things could never be explained to man, unless the seals were unloosed, as mentioned in the Revelation, and some one had been found worthy to unloose the seals. Jesus Christ, who is described as the Lion of the Tribe of Judah, and who was the Lamb that was slain, is the *only* one, and who, as mentioned in chap. v. has redeemed us

to God by his blood, out of every kindred, and tongue, and people, and nation. What has been sealed up in the bosom of the Father is now revealed through the Woman clothed with the Sun—the day of redemption being now at hand.—

I will now introduce the words of the Spirit of Jesus,

ON PARABLES*.

FROM THE SPIRIT.

“NOW come to the FLOCK OF SHEEP: for I now tell thee, these two books, that I ordered to be printed in this manner, that you could not understand one without going to the other, as some of thy life is placed in one, and some in the other, so that they both must be compared together; perfectly so stand the LAW and the GOSPEL, which I shall bring together to compare with thy Books. And know what I have told thee, from the Flock of Sheep; I have compared the murderer to the devil, whose subtle arts lay in wait to destroy mankind; and so I tell thee, he laid in wait to destroy Noah and his sons, as he hath laid in wait for all ages, to break off the happiness and union in man. Yet these footsteps are not discerned by mankind, how he goes on; that it was not the judgments of the deluge, or the world's being drowned, nor the love I shewed Noah, nor the love and faith he shewed to ME, put a stop to the progress of sin and misery: no; I tell thee, like the Flock of Sheep breaking out against the murderer *at the place where he committed the murder*; and that was the way he received his punishment, to suffer for the crime he had com-

* The continuation of the explanation of these Parables the reader will find in Mr. Foley's Book, beginning in page 64.

mitted, for a crime he had not committed; because the innocent sheep broke out at the *same place* in judgment against him. Now perfectly so in like manner I have brought round the mystery of the FALL, and the promise that was made; Satan was not cast and chained for the crime he then committed, neither understood they the promise; and ages have run on the same; they never discerned the PROMISE *that was made*, neither discerned they *it must be* PLEADED, *till I came to visit* THEE: and here the innocent sheep appear, which, I tell thee, he cannot shun; because I have set bounds for him, as I set at first for man; and thy innocence he cannot betray, by all the arts he can invent. And now come to the Gospel, where the murder was committed, to have the Flock of Sheep appear: See my HEEL how it was bruised! Here the serpent stands guilty to work in man to complete the murder, to have MY HEEL bruised at FIRST, that his *Head* may be bruised at LAST; for I now tell thee, in these Parables, and the perfect manner I have worked in thee, stands the likeness of my Bible through; therefore, I tell thee, now the time is come for vengeance to fall on the serpent's head; and no more can he escape than the murderer escaped his just judgments, though concealed from every eye, *before* it was brought to light by the Flock of Sheep: and yet I tell them, as by the Flock of Sheep, perfectly so are the mysteries of the Fall; they were concealed from every eye, to understand the meaning *before* the TRUTH was brought to light by thee; and yet I tell them, *not by thee*; because the whole was REVEALED BY ME. Can men suppose the Flock of Sheep would in that manner have turned every way to baulk both horse and rider, if I had sent no INVINCIBLE ANGEL, of SPIRITS OF ANGER, that had power over the sheep? I tell thee, no; the sheep would not have done it themselves,

without their being turned by my command, as Balaam's ass was turned, by the angel's standing in the way, unperceived by the rider; and perfectly so, I tell thee, were the sheep turned by my command; and perfectly so, I tell thee, by an invisible SPIRIT came all this revelation to thee, to bring round every mystery, and to turn the whole every way, to bring to light the dark councils that were hid from man. And so I tell thee, from these two Books, I have shewed thee they allude to the Law and the Gospel; that meaneth, to the prophets, and my decrees made from the beginning, which are my Law and the Gospel, I have told thee must join together; which I am explaining from the simple shadow of the two Books that were placed in order by ME; for I gave the command how they should be placed; and I have plainly shewn thee from the one*, how thy book begins of the likeness of Eve in innocence, in temptations, and in the fear of falling, as Eve was in when she did fall. Thus I have shewed thee the likeness of the one; and from the Parable of the Sheep, I shall shew thee the other, which I shall prove from men and devils. See how Herod sought my life, and slew the children to slay ME; see how Satan worked in man to go on, till MY DEATH *appeared*; and yet, thou seest (like the man) how he still goes on in disguise from men, that he is their murderer: before I come to warn by my Spirit to bring the *LAW and GOSPEL together*, which I have told thee means the *PROMISE made in the FALL*, and for which my Heel was bruised to fulfil. And now I will tell thee how my sheep must stand; perfectly like thy two Books, that one part of thy life is in one, and the other part is in the other, so that you must go through them both to

* Read the first page of Mr Foley's Book, "What manner of Communications are there," which Book represents the Law and Prophets.

bring thy life together ; now perfectly so, I tell thee, men must place my Bible—the promise that was made in the beginning—the promise that was made in the Psalms, for ME to have the Heathens for mine inheritance, and the uttermost parts of the earth for my possession*—for my enemies to be made my footstool †—for the government to be upon my shoulders ‡—for the ends of the earth to see my salvation §—for my Spirit to be poured out upon all flesh ||—and all the earth to be taught of the Lord **. Then where is Satan's power, when the prince of this world is judged and destroyed ††, and the Lamb of God is taking away the sins of the world ‡‡, to destroy him that hath the power of death, which is the devil §§, that he is overcome by the blood of the Lamb ||||? Now I tell thee, perfectly like the two Books, thy history being broken off in one, and being put in another, so that you must join them both together, perfectly so, I tell thee, stand the Scriptures of Truth ! for both books of the Bible, the Old Testament and the New, stand in regular order to prove to mankind the PROMISE must be fulfilled, and the kingdom restored to man as it was designed BEFORE the CREATION, and before the foundation was laid. And now I shall tell thee, why I ordered thee to put in print thy whole history, and the history of thy father ; because I tell thee, perfectly as thy father's conduct appeared to thee, to wound and grieve thy heart, and then to grieve himself, that he had grieved a child he loved***, perfectly so, I tell thee, is my feeling for man ; for no more than thy father could refrain his passions, when the powers of darkness worked them high, no more can I avoid often grieving and wounding the hearts of my chil-

* Psalm ii. 8. † Psalm cxl. ‡ Isaiah ix. 6. § Isaiah xlii. 6.
 || Joel ii. 28. ** Isaiah xlv. 13. †† John vi. 11. ‡‡ John
 i. 29. §§ Hebrews ii. 14. ||| Revelations i. 11.

*** See page 14.—Flock of Sheep.

dren whom I love, while Satan is daily accusing them, as he did Job: *they would not serve ME if they were afflicted, is Satan's upbraiding in all ages*; therefore, I tell thee, I do not *willingly* grieve and afflict the children of men, that look unto ME as their Father and Protector; and yet, like thy father, I often grieve them by afflictions, while the devil is busy to condemn them; therefore, I tell thee, *he must be destroyed*, before your PEACE can flow as a river; and I must take out of my Kingdom all that offend, all that wound and grieve my children; for these are my promises through the records of my Bible, which may be as easily discerned, if you weigh the whole together, as thy life can be discerned, if you weigh the two books together. Here I have shown thee, why I ordered thy life in print, and to be put in two books, to bring them both together. Now I shall come to the Parables, that I ordered thee to place in both books; know I have told thee, the *Flock of Sheep* is compared to my Gospel, and with my Gospel I shall compare the Parables that are placed in this book. And now come first to the Parables that are in my Gospel: *Matt. xiii. 3.* "A sower went out to sow his seed." Here I began in parables to my disciples, and to all men: Now mark the words of my disciple — "Why speakest thou unto them in parable?" "Know my answer:" "It is given unto you, to know the mysteries of the Kingdom of Heaven; but to them it is not given." Now mark the parables through the chapter, and to what parables I likened the Kingdom of Heaven. It was likened unto a leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Now mark this parable with the other, chap. xiii. 2 ver. — "The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were

bidden to the wedding : and they would not come.” chap. xxv. “The Kingdom of Heaven is like unto ten virgins, which took their lamps and went forth to meet the bridegroom.” Now I tell thee from these parables, if they discern to what I likened the Kingdom of Heaven—to the marriage of the king’s son, and to the woman’s having the little leaven, they must know and discern, this is a SPIRITUAL UNION that must take place with GOD and MAN : and to bring the likeness of the king’s son, the shadow must begin with the woman. And here bring the parable of the child that is born poor, and mean for the noble knight*. Now I tell thee, from this parable, it appeareth to the grand world that boast of wisdom and learning, knowledge and understanding, as much to be despised by them to think that a simple woman, without learning, birth, or blood, as the rich and great so much boast of, *should be born as an HEIR to claim the PROMISE ; and that mysteries should be revealed to her !* This, I tell thee, is as much despised by man, as the child was despised by the knight ; and yet I tell thee, to make my parables true, and to make the Law and Gospel join, as thy history joins in the two books, that is not completed in one, perfectly so, I tell thee, the likeness of this parable must be fulfilled ; and the spiritual union of the MARRIAGE *must begin* with the WOMAN to bring the Kingdom to what I likened it to ; therefore I tell thee, however simple these parables may appear to an unbelieving world, yet to believers it is given to know the mystery, that perfectly like the child in the WOMB OF PROVIDENCE, all these things were decreed, which neither men nor devils can overturn ; for as the woman was hid at different times to save her life, to be preserved to the end, and fulfil the decrees ; perfectly so, I tell thee, it has been by the woman, in the womb

of Providence; *she was made* for MAN'S GOOD; but as Satan sought her life, to destroy her, I was born of the woman, to be MAN'S HELPMATE for her; that meaneth, that I might be a helpmate for man's good, that was born of the woman; and they sought my life to destroy it. So here is the SECOND TIME it hath been hid from man, of the mystery of the Creation, when I made the woman. But now I am come in the SPIRIT to unveil the mystery, and clear the whole. For I now tell thee, as thy writings have been hid, and *twice cut open, and proved by man**, and yet as the promise that was made is not fulfilled, they must wait till the THIRD TIME, that thy trial cometh by *Friends* and *Foes*. Perfectly so, I tell thee, stands the mystery of the Gospel, that men do not understand; and yet if they discern the parable deep, and what was the end, they could discern plainly, the woman was created to make man perfect in happiness, as the child in the end made the knight; but as the child's life could not be preserved, if kind Providence had not interfered, and the powers of heaven protected the child; perfectly so, I now tell thee, without kind Providence, and the interference of heaven, the woman can never be preserved and restored to that state of happiness and innocence, she was created for. And now to come to this happiness, you must come to the other parable†, where the courage of the lady ventured her life to find out the murderer she was jealous of: and yet I tell thee, this could not be done, for her to have that faith and courage, wisdom and prudence, to bring the truth to light, without a kind Providence interfering in her behalf. So you must discern from the parable, she was pro-

* The Box of sealed writings and the sealed parcel were opened at the Trial at Hall's House, Fiddling-street, in January, 1807; and again at the second Trial, at Neckinger House, Bermondsey, in December, 1807.

† See page 70, 71, L. of Sheep.

tected by heaven, or she could not have brought the murder to light in that manner, and save her own life. Now from this parable stands *Satan's end*; for this is what I said in my Gospel, *John xii. 31*; I said—Now was the judgment of this world; that meaneth, the judgment they then passed on ME; but mark the words that follow: Now shall the prince of this world be cast out! Now mark my words further: *chap. xvi*—Of judgment, because the prince of this world is judged; and mark further, what I said to my disciples: I have many things to say unto you; but ye cannot bear them now; howbeit, when the Spirit of Truth is come, he shall guide you into all truth. Now I tell thee from these words, how could the disciples bear to go through all their sufferings, if I had told them of the end, and the perfect mystery of my death, with the reason why my heel was bruised? For the victory could not come by man, to have the prince of this world cast out; to have him judged by the transgression of man; *as man never cast it on him*. No: it must be by the woman, whom he betrayed, to claim the PROMISE, *where it was made, that he might be judged for all the evils that he had done from the creation, ever since he betrayed the woman*. But had these things been explained to the disciples, I ask thee how they could have borne them? but now mark from the Spirit of Truth when he comes, he shall guide you into all Truth. Now I ask thee, what men make of these words? was not the Spirit of Truth in ME? but know I told them, they could not bear it then; but now the SPIRIT of TRUTH is come to guide you into every Truth, and bring every thing to your remembrance, from the foundation of the world to this day. And now mark my words further; when they said, blessed is the womb that bare thee, and the paps which gave thee suck, know my answer; Yea rather blessed are they

that hear and believe my Gospel. *Luke xi. 28.* Now I ask how men understand these words? Do they vainly suppose my followers are more blessed, or yea rather blessed than my mother? I tell thee, no: and know what was written of her, all generations should call her blessed; and blessed she is called; and blessed, I tell thee, she is: and yet, I tell thee, the meaning of my words, though they were blessed that believed my Gospel, and the womb was blessed that bore ME; yet, I tell thee, rather blessed are those, that *believe to the fulfilment*: and they may say blessed are they that believe my Gospel, that *I did to fulfil the promise*; for I now tell thee, they will be rather blessed that *enjoy the fulfilment*; because they will not have to go through the miseries and evils that others had to go through, when the murderer is cast and cut off, like the fable, for betraying the woman*. Now mark the parable: he was a murderer of women; and by a woman *he was found out, and brought to justice*. Now I tell thee, the parable goeth deep, and close with my Bible, if you discern how he was betrayed *by the very hand he thought to murder!* Now perfectly so, I tell thee, is Satan betrayed, as the guilt was first cast on his head, *by the woman* he betrayed. And now discern in what manner I have ordered to lay my plan, as I laid it first for man, that Satan may be judged according to my Gospel, and by the trials and temptations that he pursue all with, and which plainly prove he is justly cast, as he claimed it, (that is death, for man at the first; therefore, I tell thee, the fable is plain for man to discern the END; and weigh my Gospel with the Revelation; and let them mark the twelfth chapter with the twentieth, and then they must discern the truth of the parable, that I ordered thee to print; for know what I said in my Gospel, that I would liken

* See page 10 and 71--Flock of Sheep.

the Kingdom of Heaven to every likeness of things upon earth; then now discern this parable of the woman, (that is the lady), with what agonies of sorrow she went through, and what the man had in his heart, to be her murderer! and how she brought it round to bring on his destruction. Now I tell thee, from this parable, as it is placed between the man and the woman, perfectly so stands the Revelation, between the serpent and the woman; and know, the man must be first cast, to be in prison till the judge cometh; and perfectly so stands the Revelation. Satan is first cast, having *a little space* to come down in wrath, before the judge cometh to pass his sentence. So I tell thee, these two fables*, that I ordered thee to put in print, are a perfect likeness of the Gospel, if men can understand what they read, and discern the parables that were placed by me at first, and how they were ordered to be placed by me at last; for in the man and woman, I have placed the likeness, if you discern the parable deep, to weigh it with my Gospel.

And now I shall come to another Parable, of the ALARMING DRUM, when the soldiers beat aloud †. Now I tell thee, from this parable, though you will see it come upon many; yet, I tell thee, it is the perfect end, when I come to bring in my kingdom ‡. And now come to the parable in my Gospel—What shall the Lord of the Vineyard do when he cometh? He will come and destroy all these husbandmen, and give the vineyard unto others. So I tell thee, from the parable, men and devils both may fear; for the same is like the other; because as thy parable ends, the innocent was saved, and the guilty was cast.

* Bright and the Lady.

† See par. 10.—Ezek. 39. 22. p. 1. Mark. 13.—Luke 21. 9.

And now I shall tell thee of another Parable to compare with my Gospel, which is the HERMIT IN DISGUISE*: and so in disguise I came to my followers, when I arose from the dead, and appeared FIRST to the WOMEN, and *next* to my disciples. Now I tell thee, from this chapter, (*Luke xxiv.*) mark in what disguise I appeared to my disciples, and they knew ME not: and now I tell thee, in the Spirit I am come in the same disguise to men; and their eyes are so holden, they do not know ME; and yet, I tell them, I shall make myself known amongst my disciples, *before I take thee out of the world*; and yet I appear in disguise to men, expounding to them, on the Scriptures, in what manner the whole must be fulfilled. Here I have shewed thee I come in disguise: so I ordered thee to pen the fable of the Hermit in Disguise; but know, I told thee, from the type of the hermit, what the end would be. And now mark from that parable, how it ended well with the innocent; but the guilty met his fate; and perfectly so I told my disciples the end would be, when I came in MIGHT, MAJESTY and POWER, to welcome my friends into the joy of their LORD. Now if thou discernest the parables, that I ordered thee to pen, the end brought guilt upon the guilty, and the innocent were freed; perfectly so stands my Gospel, that the same end would be to mankind.—But now I know thy pondering thoughts: there are dreams put in print, that the innocent was murdered, and the guilty fled†. So here the misery fell upon the innocent! Now perfectly so, I tell thee, is the Gospel; the innocent was murdered and the guilty fled *in the beginning*! Mark my death! and the death of my disciples! Here is the parable that thou hast put in print by my command, standing perfect-

* See page 66 —Flock of Sheep.

† See page 65 —Flock of Sheep.

ly like ME and my disciples; and what I told them before would take place in ME and them. So as the two dreams were fulfilled, my words were fulfilled in the Gospel: here it fell upon the innocent, while the guilty fled. So as these things were accomplished in the first, there is every other parable remaining for the last; and deep, I tell thee, the parable stands, as a *type for the end*: to shew men clearly the truth of my parables; how they may *hope* to the end; how they will be *delivered* at the end; and how the murderers will be destroyed. Therefore, I tell thee, these Books that thou couldest not bear, because of the parables, are a clearer and *deeper sign of the end, than any Books that have been printed*; because the parables were commanded by ME to be put in print*.”

* In page 48 of the book called the Flock of Sheep, there is another parable, of the HEALING SALVE being applied, before the corruption is drawn out. This, in the first place, alludes to the clergy at large, who pretend to heal the nation over whilst they continue in their sins and in their blood, without searching their wounds to the bottom; therefore they pretend to heal the wound that is in man, without first drawing out the corruption, that is originally from the devil; so that the root of evil must never be drawn out. It may also be applied to all the believers; some of whom have believed themselves more holy than their brethren, without discovering the corruption in their own hearts; and who have been reproved, on purpose that they might be healed, however painful it must be to them. This parable, as respecting the clergy, is explained by the Spirit, which the reader will see in page 49, and is also applied to believers, and is a fulfilment of the words in the Gospel—“Whose fan is in his hand, and ME will thoroughly purge his floor.” Here are the words of the SPIRIT.

“This bringeth it to thy parable, that I ordered thee to pen; (Brown’s Healing Salve, and Deem’s Drawing Salve). So if you weigh them both together, you

“ Now I shall come to another Parable, that is placed in my Gospel, and in thy Book.—But now I know thy pondering thoughts : Where in my Gospel can I liken what the lady said of the gentleman, that he was like an empty bottle *? And now I will tell thee where I have placed it to in my Gospel ; *Luke xi. 44.* —“ Woe unto you, Scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and men that walk over them are not aware of them.” Now I tell thee, from these words, an empty grave, that is not discerned, is like an empty bottle, which deceives man, if he expects to have wine therein. Now perfectly so I tell thee of mankind, scribes, Pharisees, and hypocrites have been in every age of

will see the parable join with my Gospel and with my pruning them that are in the vine, if they will bear pruning ; but if not, I tell thee, like withered branches they must be cast out.”

Since the foregoing remark was sent to the press, the following lines were taken out of Joanna’s sealed writings, written in 1796, exactly TEN YEARS ago, when people then thought their dangers were over, which we may apply to the present state of the country ; for, in consequence of the death of Mr. Pitt, we have had new rulers, some of whom are men of great acquired knowledge, and distinguished for integrity of heart.

• The healing Balsam now is tried !
 But here the wound lies deep,
 They think the dangers all are gone,
 Before the wound seems dried ;
 But soon they’ll find they are deceived ;
 The wound lies deep within,
 And when that it begins to break,
 They’ll find their judgment gone ;
 For in *their blood they are bound up*,
 And all told not to fear :
 My Law and Gospel’s all forgot,—
 Let all men now take care.”

* See page 60—Flock of Sheep.

the world ; and it was known to ME, they would continue to the end ; therefore I compared them to graves that are empty, and not discerned, that men walk over unaware and fall into ; because I tell thee, men do not discern the deceit that is in themselves, as the lady discerned the deceit of the man. She soon perceived he was nothing but emptiness, and ordered an empty bottle to convince him ; but how few have her wisdom, to discern the emptiness there is in mankind ! They boast of my Bible ; they boast of the Gospel ; that they have a knowledge of the whole ; but when you come to put them to the trial, and ask them what they make of the whole, and whether they judge it will be ever fulfilled, I tell thee, their wisdom is as empty as the bottle ; for they will tell you it must be fulfilled in their wisdom—*and their wisdom is like the man's fortune*, which thou knowest was none ; perfectly so I now tell thee, there is no wisdom in man to know the way the Scriptures will be fulfilled ; and he that boasts he hath this knowledge is like the man that would have deceived the lady by his appearance, if she had not found out the real state of his fortune, that all was gone, and he had nothing left. Now perfectly so I tell thee the same of mankind ; their wisdom is gone : their knowledge was lost *in the beginning* ; and man hath no power of himself, to help himself ; neither hath he knowledge to know the end ; therefore I tell thee, men must discern these things, how far man's wisdom and understanding are gone ; and how far their wisdom would lead men astray ; as the wisdom of the Jews led men from my Gospel, so would men's wisdom lead them from my Kingdom. Therefore I tell thee, the wisdom of man is perfectly like thy parable, and like the parable I brought forward of the graves, that men walk over, not discerning the pit they might fall into : for now mark my

words further : The light of the body is the eye ; therefore when thine eye is single thy whole body also is full of light ; but when thine eye is evil, thy body also is full of darkness. *Luke xi. 34.* Now I shall tell thee the meaning of these words—To have your eye single you must have it to the LORD, believing all my Bible will be fulfilled ; that God is a God of Truth ; and to that truth your eye must be fixed ; then the Scriptures will fill you with light to discern *what is not fulfilled, and what is to be fulfilled*, to make the word of the Lord in all things come true : but if your eye be evil, like Jezebel's, when she saw my wondrous working at the first, what I had done by the hand of the prophet, yet her evil eye was darkened, not believing, from the miracles she had seen before, that I had power to save the prophet, and bring on her the destruction that I had threatened to Ahab's house ; and that I should destroy her, as I had destroyed her prophets ; this her evil eye never discerned before the destruction came upon her*.

ON THE PARABLE OF LORD BURNET.

Now I shall answer thy pondering thoughts, at the 59th page in the Flock of Sheep. Simple as thy thoughts were, in the manner thou judgedst to be called aloud, so simple, I tell thee, were the thoughts of believers, to think they should know the powerful visitation of my Spirit, when thy trial was at the end of the year : for I now tell thee, there were many who expected the promise to be fulfilled, of the pouring out of my Spirit, when thy trial was at the end of that year, as thou wast in expectation to hear my voice call thee aloud : and like thy disap-

† See the continuation in Mr. Foley's Book, from page 67 to 71.

pointment was their disappointment. Therefore, I tell thee, I ordered these shadows, simple as they appear to be, to be printed ; yet, I ordered it so, that, from the shadow you may discern the substance, how the like disappointment came to Believers. Now I tell thee, if men discerned this deep, and compared the shadow and substance together, in these little things, they would discern my footsteps in greater ; for it was to open the eyes of their understanding that I permitted these trifling things to appear : and let this be discerned by all ; though thou wast disappointed every time thou waitedst with expectation ; yet know, in a day thou little thoughtest of, and in an hour unaware, thou heardest thy name called aloud. And mark the enquiry thou didst make, to know if it was possible to come from thy brother's room ; now perfectly so, I tell thee, suddenly and unexpectedly will thy calling be, and the enquiry be made*. Now I tell thee, like the shadow will be the substance of the disappointment, and the

* Now to understand this, it is necessary to say, that the time when Joanna expected to be called was on the 24th of June ; but she was not called till the 1st of August, when she heard her name called aloud —“ Joanna,”—upon which she desired Underwood to see if there was any one in her brother's room ; but there was no body there ; as that was the only room that the voice could come from, had one called in the house. Then she desired Underwood to call aloud in that room, that she might prove if the voice could be heard from thence ; but it could not ; therefore she knew that she was called by the same voice that she had so often been called by, and to her astonishment at a time that she did not expect ; for she was surprised at it, as she had passed the time she expected to be called, and did not then think she should be called till the three months were up.

sudden surprise*. And now I shall answer thy pondering thoughts upon the letters that were sent to Foley and Sharp†; as thou hast been pondering in thy heart to what purpose were the letters sent, so near alike each other, to be put in print; for thou canst see no meaning in either. But now I shall answer thee, why this was done: as I have told thee, from those two books, I shall bring them to the Law and the Gospel; now mark *John* xii. 30, 31—"This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." *Chap.* xvi. 11.—"Of judgment, because the prince of this world is judged." Here I have shewed thee from the Gospel, and now I shall come to the prophets: *Isaiah* xxv. 7, 8—"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him." *Isaiah* xlv. 8—"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses." Now I shall answer thee from these words; as thy letter stands in both books, separated, one part in one, and the other part in the other; yet perfectly to one sense and meaning they both are of one thing; and perfectly so, I tell thee, stand the words of the Prophets and the Gospel. And now mark the words before; *ver.* 6—"Thus saith the Lord, the King of Israel, and his Redem-

* See Flock of Sheep, page 19.

† The 26th June, 1807, 87th page in Mr. Foley's, and 18th page in Mr. Sharp's.

er, the Lord of host; I am the first, and I am the last, and besides me there is no God." Now I ask what thou understandest from these words, any more than thou understandest from thy books? In thy heart thou answerest, thou dost not understand them. Now I answer thee: perfectly as thy two letters might be joined together as one, perfectly so, I tell thee, stand the words before thee: the Lord the King of Israel, and his Redeemer, I tell thee, are united as ONE, though it appeareth to man, from the Gospel, that they are separated, like thy letters; and yet it is known to thee, they were only divided by one being sent to one, and another being sent to another; and many words in both are alike; now perfectly so, I tell thee, stands the Gospel—appearing as a separation to man, that the Lord and the Redeemer was divided, by my taking man's nature upon ME, and condescended to be born of a woman. Here stands the separation that stumbleth the Jews; because it is written, I AM GOD, I know not any, and besides ME there is no GOD. Now I tell thee, from these words, the Jews will never be convinced, until they discern the separation—that all came from the beginning from one HEAD, as thy letters are in one sense, though parted into two separate books. Now perfectly so, I tell thee, stand the Law and the Gospel: there is no earthly God, man can set up; there is no Image, man can set up; neither is there any Man that can be set up by man, to be a God, but only the Creator of the Universe, who dwelleth in the heavens above, and amongst the habitations of the earth below. But this men do not discern, the meaning of the words that were spoken in the creation, when the Creator of the world said, *Let us make man in our likeness.* Now I tell thee, if men discerned deeply the words that were spoken at first, they would discern to whom I spoke—that there was a UNITY in

Heaven of *some* ONE I compared with MYSELF. Here I have shewed thee from the *first* WORDS in the creation, concerning making MAN; secondly from the Fall, after the man had cast his blame upon his Creator, for giving him the woman; and I pronounced the curse on the serpent for betraying the woman. Mark the words that I said: He shall bruise thy head, and thou shalt bruise his heel. Now whose heel do men vainly suppose I said he should bruise, but the Lord's, where the man cast the blame? Now I tell thee, as the unity was together in the words LET US; so I tell thee, the blame was cast on the US that was united together as ONE. These things I am speaking for the sake of the Jews, to open their blind eyes; because it is written—there is but ONE GOD, they cannot believe, from that God, there can come a HOLY ONE to be a REDEEMER, to fulfil the words spoken in the creation; for I tell thee, there are thousands who marvel as much at the Law and the Gospel, how they can be divided and joined together, as thou hast marvelled at thy two books, how they are divided; and yet thou sayest they are joined as ONE, the same thing printed over again. Perfectly so, I tell thee, I and my FATHER were ONE, one in substance from the beginning; one in heart and spirit united! So I tell thee, there was but one God for the Jews to worship; and they knew of no other; neither taught I them another; neither taught I in my Gospel of any other God for men to worship; but plainly told them I and my FATHER were ONE; and that I was from the beginning—I come from the Father—I go to the Father—is what I taught my disciples—and mark in what manner I taught them to pray. So if men discern my Gospel, they must discern my coming in the Flesh, to suffer for the transgression of man; and to have my heel bruised, which *was a separation from the FATHER, to take man's nature upon ME*, as thine *was a separation in the two letters*; and yet ONE in

substance. And now I ask thee, who do men suppose came to Moses in the Bush? or on Mount Sinai? or who so often visited Moses? I know the thoughts of thy heart; and to thy thoughts I shall answer; they both were as ONE; but the *separation came* by taking MAN'S nature upon ME: but, I tell thee, in SPIRIT it was ONE; and by the same Hand, the same Power, and the same Spirit, that Moses's miracles were wrought, I wrought all the miracles in the Gospel: but, I tell thee, to fulfil the one I must suffer the other. Therefore I tell thee, thousands and tens of thousands, besides the Jews, are stumbled concerning the Gospel; as they cannot look into the mystery of the TRINITY; and many judge they worship two Gods, by uniting the Father and Son together; and this, I tell thee, is through ignorance, for want of discerning the words in the creation—"Let US," in the beginning, which was FIRST, and must be LAST, and besides it, there is no GOD. Here I have shewed thee plainly in what manner the us was divided, perfectly like thy two letters, and many words the same over again; and so, I tell thee, they are here:—thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts. Now I ask thee, who was HIS REDEEMER, that did HIS will, and obeyed it and came to suffer for the transgression of man, to FULFIL the PROMISE? Will they say, this was man? I tell thee, no; man's redemption cannot come by man; therefore it must come to the Gospel—"Behold the Lamb of God, that taketh away the sins of the world;" for who shall set in order things from the beginning, to fulfil the PROMISE that was made in the beginning? But these things I have revealed to thee, the reason why I took man's nature upon ME, to suffer for the transgression of man, that was cast upon his Creator, *that in the end* the Promise may be fulfilled: and it is

known to thee, the enmity that is kindled between thee and the serpent; between thy seed and his seed; all his malice and fury was strongly felt by thee; and heard, and discerned by my handmaids that were with thee; therefore I said, be not afraid; ye are my witnesses; and my witnesses ye are, of the enmity that was kindled. Now come to the Gospel, the words that I ordered thee to pen: *John* xvi. 11—The *prince* of *this world* is judged; but mark the words that I said before, in ver. 7, 8—When the Comforter cometh he will reprove the world of sin, of righteousness, and of judgment; of judgment, because the prince of this world is judged. Now mark these words: I told them the Comforter must FIRST come, to reprove the *whole* WORLD, before the prince of this world was judged. And now mark the other words that I ordered thee to bring together.—This voice came not because of ME, but for your sakes:—Now shall the prince of this world be cast out. Perfectly so, I tell thee, the powerful working of my Spirit, and the manner the voice was spoke within thee, came not for thy sake, but for the sake of others, that they may be my witnesses, that the enmity was kindled;—that the prince of this world should be judged and cast out. Now I shall come to thy pondering: in Foley's book, the same letter is in the 97th page; as they stand both (Sharp and Foley's) in one date, and thou hast been pondering in thy heart how simple many things appear to be published to the world; but know what I told thee in the beginning, thy case was Job's, and thy friends were like Job's; and how simple does the book of Job appear to an ignorant world, that know not the designs, nor the decrees of their Creator! Let them mark the two first chapters, and my answer to Satan, concerning Job:—"Behold he is in thine hand, but save his life." Here is a mystery that no man discerns, why I should suffer Satan thus to try and tempt Job:

doth not this appear to the world as simple as my suffering Satan to tempt and try thee? But the ends were unknown to man, why this thing was permitted; know I have told thee, it was not for *Job* only, but FOR ALL MEN, to shew in what manner Satan upbraids mankind; and how afflictions often come to the just, to confound and shame their accuser! But how would mankind believe Satan was such an accuser and tormentor, if I had never permitted his arts to appear? and if they had never appeared in the Bible, then the world might say it appeared simple for Satan to be permitted in this manner to try thee. But in *Job's* afflictions mark his words—"I know that my Redeemer liveth, and that HE shall stand at the latter day upon the earth." Here was *Job's* inward assurances from ME, while the powers of darkness were strong upon him; but mark my words to *Job*, in *chap. xl. 2*—"Shall he that contends with the Almighty instruct him? He that reproveth God, let him answer it." Now it is known to thee, I have told thee already, it was Satan that reproveth God concerning *Job*; then know I compared thee to *Job* in the beginning; and now, I tell thee, like Satan's contention concerning *Job*, so were his contention and aggravation in every way concerning thee, therefore I said, you are my witnesses against the devil; fear not, nor be terrified, my friends; I am in the Spirit, and will destroy your enemy. Now do these things appear more marvellous to men, that I should speak in the Spirit to thee, than to dispute with Satan concerning *Job*? I now tell thee, all appeareth alike marvellous to mankind; and yet, I tell thee, all is brought together, that ye may call all things to your remembrance, and weigh the beginning with the ending: for as I compared thy life with *Job's*, so I shall compare *Job's*. and Satan's accusation against him, with the beginning. And now mark *Job's* end; he was

twice as rich as at the beginning; because, thou knowest, his riches were doubled, after I had confounded Satan, his accuser; and perfectly so, I tell thee, will be the end of man, after I have put to silence your accuser. But how shall I bring all things to your remembrance, and call forward my footsteps, that were hid in the great deep, to shew you, from the beginning, you do not know the ending, before my wisdom doth appear, if I had not brought forth types and shadows in thee, that men might weigh the whole together, how Satan disputed concerning Job, how he disputed with ME in the GOSPEL, and how it is said, in the Revelation, his malice would be kindled against the woman, when he knoweth he hath but a short time, and is cast unto the earth? Then know he persecutes the woman which brought forth the MAN CHILD. Now I tell thee of this mystery, concerning the MAN CHILD, *it will not be cleared up till the END; and then will every one see clear the perfect mystery of the MAN CHILD*, that is brought forward to man, to rule the nations with a rod of iron. But this I shall leave, and shew men plainly, from thy visitation, the clear truth of the Gospel; and let them weigh it with the Scriptures that I have mentioned.

And now I shall come to thy pondering heart, in reading over the books of Moses; and thy own thoughts thou hast feared being in a sin; as thou hast discerned many things that appear *more* wrong in the books of Moses, which are put in print, than the things I have commanded thee to put in print; and strange do the things appear to thee that I should order the children of Israel to offer up bullocks and sheep, to make atonement for their sins. These things appear marvellous in thy eyes; and I now tell thee, marvellous in the eyes of man do all my ways appear, from the creation of the world to this day; because my footsteps have been hid in the great deep, and

my paths past man's finding out. But know I have told thee, the books of Moses stand a TYPE of the END ; and the serpent he lifted up in the wilderness, was a TYPE of my being lifted up ; and know I have told thee, the type of the beasts being slain is a type *of the end, that SATAN must be slain likewise*. And now discern the words at first, which were said to the serpent—"Cursed art thou above all beasts ;" then now I tell thee, from the shadow at the beginning, and the words that were then spoken, the shadow *must begin* with the beast to be offered up for the sins of man ; therefore, I tell thee, no man discerneth in what manner my Bible stands, that the types and shadows come *first*, and the substance *last*. Now mark ; these things were ordered by Moses, that I visited through the wilderness. And now come to the Gospel : when I came to put away the shadows, I came to bring the substance ; I was lifted up, like the serpent in the wilderness ; and I came to *bear* the curse for MAN ; then discern what followeth : I did not tell my disciples to make any more offerings of bullocks or sheep ; but know I told them, it was the prince of this world that should be judged and cut off ; for the shadows *were past* ; it was the substance that was to come ; and the old serpent, called the devil, to be destroyed : for as the *first shadows* came upon ME, so the second shadow of killing the beasts and destroying them, should come upon HIM, which came in the *form of a serpent, compared with the beast*. Now I tell thee—all mankind, that mock thy visitation, thy prayers and petitions, to claim the PROMISE, to have the *Beast* destroyed, that sin may be removed, may marvel at the Books of Moses : and let men answer ME, which they judge most consistent with the wisdom of a wise and just God, to see the sacrifice in every heart, wishing to have the *Beast* destroyed, that is the author of all your sins, that you may serve the

Lord without sin unto salvation, or wishing to live in sin, and have its author remain, but offer up bullocks to make an atonement for your sins? Now I ask mankind, which they judge is most pleasing to a just God, the **SHADOW**, or the **SUBSTANCE**? And know, after the shadow of offering up the beasts, they committed sins as before; so this sacrifice did not do; but when evil is destroyed, sin will be destroyed; then the sacrifice of the heart will be established in righteousness and peace. Now I tell thee, from thy pondering thoughts, these types and shadows were commanded to be done, after the flood, to shew the next Beast that must be swept away; and my Bow was set in the clouds for man; therefore the beasts were ordered to be slain, to shew the type of the **PROMISE** how the *Beast* must be slain in the **END**; when my Blood makes a full atonement for the transgression of **MAN**, then must come the *language of every heart*, to have the *Beast* slain, that sin may be destroyed; that meaneth, the serpent that betrayed them, compared to the beast; and as the shadow, the beasts were slain; but when it cometh to the substance, know it is the old serpent, called the devil, whose power must be cut off. Now if these types and shadows did not stand in the Bible, men might marvel at the end, when I come to reveal all mysteries, and bring all things to your remembrance; but now let him that mocks my visitation to thee, and men's signing for the destruction of Satan, that they may be **SEALED** mine to the **DAY** of **REDEMPTION**; those that mock this direction, and think it too simple for a God, let them tell **ME** what good the blood of bulls and goats could do? or whether a man could appear more holy or just in my sight, or more innocent before **ME**, because he had slain a bullock, a sheep, or a lamb? Did this change the man's heart? In thy heart thou answerest, no; and yet, I tell thee, obeying the

command was a blessing to them that did it in true obedience to my will and command : *because the type and shadow stood of the end.* Now perfectly so I tell thee of the end ; it is not signing your names that changes the heart, or overcomes the evil power, so that *he hath not power to tempt you* ; and yet I tell thee, the perfect obedience, and true desire of the heart, to have evil destroyed, that I may walk with man, and man with ME, is a more acceptable offering than the burnt-offerings of beasts ; so that he who despiseth the one, let him point out why I commanded the other. Here I have shewed thee, from the books of Moses, what was the shadow of slaying the *Beasts* ; and so I tell thee of every command, being given to Moses, what they should all do, were but types and shadows of the END, when my delight is with the sons of men ; and my often visiting of Moses, as thou hast remarked in reading his books through, are types and shadows of the end, when I come to claim the earth my own, and walk up and down in it ; that meaneth, constantly to visit MEN by the POWER of MY SPIRIT, when every heart is renewed by ME, and every evil is taken out of the way. Therefore I tell thee, the Books of Moses are types of the end.

Now come to the prophet Balaam :

BALAAM AND THE HEATHEN NATIONS.

Num. xxii. He was not a prophet of the children of Israel ; but he was a prophet of Balak's whom Balak sent unto ; but thou knowest his heart went after Balak, that he might be promoted by him to honour.—Now I know thy pondering thoughts : how could Balaam be a prophet of the Lord, and not be of the seed of the Jews, when I said, “ You only have I known of all the families of the earth ? ” Here is a mystery thou dost not understand, concerning Balaam ; but this mys-

tery I shall explain to thee. Dost thou think all the families of Israel were in Egypt?—that none of their offspring was any where but there? I tell thee they were scattered in different parts.—Dost thou think of the Jews there are none of their offspring amongst the Gentiles, that believe the Gospel? I tell thee, Yes; for when they are so scattered and divided, *men know not from what stock they spring*; therefore leave off thy pondering thoughts concerning Balaam: and now discern his heart, how he wished to be promoted to honour by Balak; and yet know his answer—“If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.” *Numbers xxii. 18.* Here, I tell thee, he was truly convinced, it was out of his power to do according to the wishes of Balak’s heart; and yet it was in his heart to wish to please Balak; therefore, I ordered him to go up with the people that came unto him.—Now I know thy pondering thoughts: after I had ordered him to arise and go, it is said the anger of the Lord was kindled, because he went. This appears contradictory to thee; perfectly so, I tell thee, do many things appear contrary to the wisdom of man, that are written in the Scriptures of Truth. Now I tell thee, why my anger was kindled when he arose to go; because I knew the thoughts of his heart, that his heart went more with Balak, that he might be promoted by him to honour, than his heart was with me. Now I tell thee, if Balaam had risen by my command, and his heart had been not to do the will of man, but of God, my anger would not have been kindled, *because he went by my command*; but it was knowing the thoughts of his heart, that he wished to go from me, and go up to please Balak, that kindled my anger against Balaam; therefore the angel stood in the way, and opened the mouth of the ass, that he might see my wondrous working, before he went to Balak; and know it was out of his

power to go one step of his own; for I tell thee, his conscience soon smote him in what he was doing; therefore he said, I have sinned: and after that he repented; for mark his words in the following chapter: "Let me die the death of the righteous, and let my last end be like his! Now I tell thee, from Balaam, here stands a type deep of the END; and I tell thee he prophesied of the END; though it is known to thee, many have judged his prophecies only to foretel the *coming* of CHRIST; but I tell thee he prophesied of the END. And now look to his vision—"He hath said, which heard the words of God, and knew the knowledge of the Most High, which was the vision of the Almighty, falling into a trance, *but having his eyes open**; I shall see him, but not now: I shall behold him, but not nigh: there shall come a STAR out of JACOB, and a SCEPTRE shall rise out of ISRAEL, and shall smite the corners of Moab, and destroy all the children of Sheth." *Numb.* xxiv. 16, 17. Now I tell thee to mark his parables through:—"How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!—He shall pour the water out of his buckets, and his SEED shall be in *many waters*, and his King shall be higher than Agag, and HIS KINGDOM shall be EXALTED." Now I tell thee, these words men do not discern: let them read the chapters through, and what were the parables of Balaam. *After the ass had opened her mouth* to reprove him, he prophesieth of the END—what STAR should appear; what SCEPTRE he should sway; and whose kingdom should be exalted! But *mark the END of his parables*: "Alas! who shall live when God doeth this?" Here, I tell thee, he plainly shews, from every parable, what is the end of the children of Israel; and what I shall arise to do; but who are the children of Israel? is thy enquiry; does

* Eyes of his Spirit.

his allude to the Jews ? are they the children of Israel who are meant ? But know, already I have told thee, who the children of Israel are : It is they to whom *the PROMISES are made* ; for as Balaam was a prophet, and *not with them*, yet he prophesied of the END, perfectly so, I tell thee, many TRUE PROPHETS will arise, to discern the END, *that are not of the Gospel*, as Balaam did ; and yet I tell thee, it is those that are of the Gospel, and rely upon ME for Redemption, that I shall free from the powers of darkness, as the children of Israel were freed from the hand of Pharaoh ; and yet I tell thee, like Balaam, when my deliverance draweth near, to gain the promised land for my people, and build Jerusalem afresh, prophets like Balaam must arise, and *warn these NATIONS* ; for I tell thee, as the angel appeared in the way to Balaam, and opened the mouth of the ass, to let Balak know that the children of Israel would possess his land ; perfectly so, I tell thee, will the VISIONS *be in the end* to warn *other nations* what are my decrees. Now I ask thee, who would receive the threatenings *abroad from this nation* ? or who would hear the threatenings ? Would Balak have sent to Moses, or to Aaron, to enquire of them ? In thy heart thou answerest, no ; perfectly so I tell thee of *other nations* ; they will not hear the threatening from this nation, and *Prophets like Balaam must arise from abroad* ; therefore, it is written, in the Revelation, of the LEAVES of the TREE being for the *healing of the nations*. I tell thee, they must be first wounded by judgments, and warned of destruction by prophets, *that will arise amongst them* ; and then with joy they will hear the news, that there are hopes for those that turn. So I tell thee, in the book of Moses that thou hast read over, and stumbled at, stand every type and shadow of the END.—But where is the man who can prove the prophecies of Balaam are fulfilled ? and where is my

kingdom so exalted? No; I tell thee, men do not discern the Scriptures they read; nor what is fulfilled, nor what is yet to come; but all will find the truth of Balaam's words—"God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? I have received commandment to bless; and he hath blessed, and I cannot reverse it." *Num.* xxiii. 19, 20. Now I tell thee, from Balaam's words; I have ordered thee to read through the Books of Moses, that thou mayest discern the truth of my words, that the prophecies of Balaam were not then fulfilled; but he prophesied of what should *be hereafter*, when I come to deliver my people from the bondage of sin and Satan, as I was then delivering them from the hand of Pharaoh—which were but types and shadows *of the end*. Now mark the words of Balaam, and what followed after, and then you will see that his words must stand to the end:—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is amongst them." *Num.* xxiii. 21. "The people began to commit whoredom with the daughters of Moab; 3 *ver.*—And Israel joined himself with Baal-peor: and the anger of the Lord was kindled against Israel. *Num.* xxv. 1. 3. The Lord said unto Moses—This people will rise up and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake ME, and my covenant." *Deut.* xxxi. 16. For I know their imagination, which they go about, even now, before I have brought them into the land, which I swear, *ver.* 21. Now I have shewed thee from these chapters, that I foresaw there was perverseness in the hearts of the children of Israel, and that they would turn away from all my commands, that I had commanded them; therefore I tell thee, the words of Balaam were not fulfilled in them; nei-

ther do men discern what they read ; for know I told Moses how I knew they would depart from ME, and bring down my anger upon them, and how they would be scattered again in the end ; therefore I tell thee, no man discerneth that Balaam prophesied of the END. When *the HEARTS of men are changed, and the imagination of their hearts are to have all evil destroyed* ; then will the words of Balaam be fulfilled—that the shout of a King will be in the camp of Israel ; but that must be the true Israel of God, when the MORNING STAR ariseth in their HEARTS ; then will I destroy all the Amorites, the Canaanites, and the Kenites. Now I tell thee from these nations, it alludes to ALL NATIONS *that are like them*, when I come to make a *final* END, and sway the sceptre in righteousness : then it may be said—How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !—when I come to afflict Eber, that he perish for ever. Now I tell thee the meaning of the words of Eber's perishing *for ever*, compared with the other nations. It is the *ROOT OF EVIL* must perish for ever ; then shall my doctrine drop as the rain, my speeches shall distil as the dew, when men publish the name of the Lord, and ascribe the greatness unto your God, when I separate the sons of Adam. *Deut. xxxii.* Here is a chapter thou dost not understand ; neither is it understood by the learned ; yet thou sayest in thy heart, the words seem plain before thee—When the Most High divideth to the nations their inheritance, when he separateth the sons of Adam : he set the bounds for the people, according to the number of the children of Israel ; for the Lord's portion is his people ; Jacob is the lot of his inheritance : and all this thou judgest alludes merely to the children of Israel, without considering how often they were provoking ME to anger to destroy them ; and how they were always rebelling against ME ; then what portion could they be to the Lord, to be the lot of his inheritance ? No : I tell thee, these words stand *for*

the END, when my people will be my portion, that turn unto ME, to live for ever in my fear and in my favour; then shall I keep them as the apple of mine eye. For I tell thee, the world is as a howling wilderness, and as a desert it is now to man; and Satan is ready to catch the prey; therefore I tell thee, the Scriptures, that thou hast pondered over are not discerned nor understood by men, that all these things stand upon record what I shall do for my people in the END; neither have men discerned what followed the children of Israel; and how their rest was not sure; neither did they continue in my favour to enjoy the things that were written of them; neither do they discern for what end these words stand—to shew mankind *how the shadows of the first are the substance of the last*, when I told Moses I would give them the lands I had promised to their fathers; and as the shadow began by the children of Israel, so, I tell thee, the substance will end unto all the TRUE ISRAEL of GOD, when I separate the sons of Adam, to preserve the Abels, and destroy the Cains. This is the separation I shall make, when I come with ten thousands of saints, who are longing for my coming and for my commands to be written in every heart; then will come the words of Moses, that he spake to the different tribes of Israel: so will it rest upon the different nations, who receive the blessings like Jacob; for then, I tell thee, it will be lasting.—And now mark the words of Moses, in the chapter that is before thee. *Deut. xxxiii.* Now I have shewed thee these chapters, and gave thee a short explanation therefrom, that men may discern what stands on record, from the beginning to the ending; for I now tell thee, these chapters, though they perfectly speak of the end, they are not discerned by man, but are judged as men judge my Gospel: because I said *It is finished*, they judge that *all was finished*; and perfectly so by the words of Moses; because he said it to the children of Israel, they judge all was fulfilled in them;

that is, unto the Jews *at that time*, without discerning who were the TRUE ISRAEL of GOD. Now I tell thee, if men take all for the Jews, for *them only* to have the promised blessings, they cannot believe my Gospel ; for now I ask thee, what Scriptures will men apply unto those that are brought in by my Gospel, to believe in their redemption ? and where stand the Promises by the Prophets, if they allude all to the Jews, that all stand for them only in the end ? Then my Gospel must be null and void ; and there is no man who can make it good, because I said I come to fulfil the law of God and the prophets ; and again I told my disciples, in all my parables, that it was them *that believed in ME*, that I died for their salvation, that I should come again to redeem ; and these are they that should be welcomed into the joy of their Lord, who were faithful at my coming. Now I tell thee, if men weigh the Gospel and the Prophets together, and ascribe all the blessings that were made to the Israel of God to be to the Jews only, then they must deny the Gospel ; for the Law and the Gospel cannot stand together ; because at my coming to redeem the world my Promise is to none who do not believe in ME, that I died for the salvation of man ; and this, I tell thee, men must believe, if they believe the prophets ; then how can these things stand for the Jews, who neither kept the law of Moses, neither keep they my Gospel ? Then where is the rock they have to fly to, who neither obey the FATHER nor the SON—the LAW nor the GOSPEL ? Then now I ask thee on what can they rely ? But now I know thy pondering heart : thousands of the Jews turned to the Gospel, and upon their offspring may the promises rest in the end ; but this, I tell thee, is unknown to man, who is the offspring of the Jews, and who is not ; therefore I tell thee, as Jacob was called Israel, so I tell thee are the promises to Jews and Gentiles, as Jacob and Israel were two names in ONE ; perfectly so stands THE END, which, I tell

thee, comes by FAITH : Abraham, Isaac, and Jacob obtained the promise by FAITH—and *there stands the whole ISRAEL of GOD.*"

What the Spirit has further delivered will be found in Mr. Foley's Book, in his Answer to the World, beginning at page 71, and continued to the end of page 77.

The whole of these Communications were taken by ANN UNDERWOOD, from the mouth of JOANNA SOUTHCOTT, in the presence of JANE TOWNLEY.

A COMMUNICATION
ON
JOANNA'S VISITATION, AT BRISTOL,
IN 1804.

I have promised, in page 15, to give to the public a further Communication about Types and Shadows, and which follows here, in addition to what has already been given by the Spirit in the foregoing pages.

June 9, 1805, after Joanna had been reading over her wondrous visitation at Bristol, in the summer of 1804, she deeply pondered in her heart of the manner of her visitation ; of her being so strongly assaulted by the powers of darkness, at that time ; and that the publication of them could be of no use to be put in print, as she saw no prophecies in them. Whilst Joanna was thus pondering, the SPIRIT told her, they were of use for a TIME TO COME ; and that the strange things, which had happened to her during that year, should be compared with the book of *Job*—with *Isaiab* xx—where the Lord ordered him to walk naked and bare-footed THREE YEARS, for a sign and a wonder upon Egypt, &c.—with *Jeremiab* xiii—where the Lord ordered him to take a linen girdle, and

put it on his loins; and after that he was ordered to take the girdle and go to Euphrates, and hide it' there in a hole of the rock; and after *many* days, he was ordered to go again and take it out;—and also in Ezekiel iv, are seen the many different ways the Lord commanded him to do.

In the same year of 1804, Joanna was twice ordered to send the *Letters by Express*, instead of the usual mode by the post. Now all these things together appeared to her marvellous; as she could see no prophecies in them; and that it could be no pleasure to people to read about her sufferings. These were the pondering thoughts of Joanna, on Sunday, June 9, 1805, while she was reading over the Book printed by Mr. Foley, at the end of 1804, entitled, "*What manner of Communications are these.*"

THE ANSWER OF THE SPIRIT.

Now, Joanna, I shall answer thee from the pondering of thy heart and thoughts, which I have worked strongly in thee; as the hearts of all men are known to ME, and the pondering of thy heart and thoughts are the pondering thoughts of many. And now I tell thee why I ordered thy Visitation to be so in print. Know what I told thee of the year *at the beginning*, that it was a *type of the End*; and now I tell thee, there are no books that have been printed are a stronger prophecy of the END than those are: and I now tell thee, what happened to thee is a deep type and shadow *to your NATION, and to all NATIONS*. For as Isaiah's going barefooted *was a TYPE* unto the people what should happen to them; so I tell thee, what happened to thee is a type unto the nations the same; and perfectly so they will find it in the END; for as I placed types and shadows in thee, let this be observed and remarked by all men, this thing came to thee in the 4th year of the century, that I told thee *before the century began*, in the 4th

YEAR I should begin to change my Blessings into Judgments ; and in that year I set the type as strongly in thee as I set it in Isaiah, Jeremiah, and Ezekiel. And now mark the words which I said to Jeremiah, after I had set the sign from the girdle, that he took out of the rock and saw it was marred, and was profitable for nothing : know my answer : *After this manner* will I marr the pride of Judah, and the great pride of Jerusalem. And perfectly so, I tell thee, hath been my Visitation to thee ; and in *like manner* it shall come upon the Nations. And mark *every way* ; it came to thee in different ways, and in a different manner ; and so, I tell thee, in *different ways*, and in a different manner, it will come upon the Nations. And mark how many different ways I ordered the type to stand in *Ezekiel, chap. iv ** : the one by taking a tile, as though he was laying siege against Jerusalem and setting battering rams against it round about ; and as I ordered him to take an iron pan and set it for a wall of iron between him and the city, and to besiege it, for a sign to the house of Israel ; then I ordered him to lay on his left side, to lay the iniquities of the house of Israel upon it ; and the years of their iniquity were to be according to the number of days that I ordered him to lay on his left side—three hundred and ninety days ; and forty days to lay on his right side, for the iniquities of the house of Judah, each day for a year. Then I ordered the meat he should eat to be mixed together, which was unpleasant to the taste. Thus I commanded the prophet for a sign unto the people, what their iniquities should bring upon them ; and perfectly so, I tell thee, the three MONTHS that my Visitation was so strange upon thee, in the 4th year of the century, will be THREE YEARS to this nation.

* Read the 4th and 5th chapters, which were written 518 years before Christ.

wherein they will see my strange Visitation, of *various kinds*. For though they do not discern the distresses that have happened to your people abroad—no more than they discerned what happened to thee ; and yet, I tell thee, it was felt by the people of your own land, as my visitation was felt by thee : and as thou didst lie on the floor in agonies and sufferings, so did your people lie on the ground by the sword, by the plague that was in your Port *, and others were sunk in the great deep. But this hath been unnoticed by man, to discern the shadows that first appeared ; but I tell you, it will be felt by your land when the EXPRESSSES come of dangers, *as I ordered the EXPRESSSES to go out*. This is a shadow you do not discern, the *two expresses* that I commanded should be sent out the *first YEAR* that I began to visit your nation with heavy afflictions ; they do not discern it ; neither will they discern it, BEFORE JUDGMENTS *come heavier* upon them ; but by Expresses they will be warned : and I now tell thee, in various ways things will happen in your land. And now I shall begin with thy first Visitation : thou wast alarmed, fearing thou hadst done wrong, and every mark of despair was fixed in thee ; then came the POWER of MY SPIRIT to thy deliverance. Now I tell thee, this is one of the things that will happen to your nation : when they see the judgments roll on, and great dangers seem to surround them, there are thousands who *will begin like thee*, to make enquiry if they have done wrong ; for know I have told thee, the persecuting Pauls, where the hearts be good, they will begin to grow jealous for themselves, when they see the dangers before them, and the truth is plainly shewn unto them ; then they will begin to cry out like thee, and enquire into the cause : therefore I took my Spirit from thee and hid my face as it were for a moment, and gave the enemy room to work, that I might shew thee

what would be in the heart of man. But know I told thee, those that began to grow jealous, like thee, fearing they might do wrong, I should convince them *in the END*, when I began to shew my powerful working : and powerful they will find it in the end. This is the shadow of one of thy visitations, that many, like thee, will be jealous for themselves. But now I shall tell thee of another visitation, when thou wast laid on the floor, insensible of what thou wast doing, till thou hadst discoloured thy own flesh by thy own hands, beating thyself. This is a TYPE which *stands deep for the LAND*, that is insensible of their own dangers, insensible of what they are doing, and what they are bringing on themselves. And I tell thee, it is not to this nation only, but the type stands deep for other nations ; because thy prophecies stand for all nations, and the ends of the earth : and my visitation is upon all nations, which I tell thee will go on ; for I shall not stop until I have made an end. Therefore I tell thee, thousands, like thee, will be insensible of what they are doing, till their own hands bring on their own destruction, as thy own hands wounded thee. This is another shadow which lies deep for the nation ; and, as I told thee, for all nations : and know, in this thou wast insensible. Another shadow is of thy sickness ; for I now tell thee, as thou wast sick, so shall I sicken the nations, and make them sick with smiting them ; for I now tell thee, as thy stomach loathed the bread of man, so do men loath my word, and the bread that cometh down from heaven to be eternal life to them ; and yet, I tell thee, this is as much loathed by thousands, as bread was loathed by thee ; therefore I shall make them sick even unto death, as thou wast sick ; but thy life was prolonged to finish the work I had for thee to do ; and so I tell thee of the nations ; though I shall make them sick with smiting them, yet I shall not cut them clean

off, before my work is finished, in the war you are now engaged ; for I now tell thee, as thou brakest the clomen ware, the potter's clay, so shall I break the nations in pieces. For I now tell thee, perfectly like the TYPES I placed in my PROPHETS, which I have mentioned unto thee, perfectly so all nations *will know* I placed the types last year in thee ; and therefore, I tell thee, it is not seven times seven the number of those books that are printed, that will be enough for the end. Here I have shewed thee thy own folly, concerning the books. And now I shall go on with the types I placed in thee ; and come to thy MIDNIGHT HOURS, and thy RESTLESSNESS IN THY BED. Here, I tell thee, the type goes deep for thy friends, as well as foes. When dangers surround you all, then let them mark thy words ;—"Fear not my friends—fear not my followers—fear not ye that are longing for my coming." For what I spoke then to my handmaids *through thee*, is spoken to all my brethren. This, I tell thee, is a *deep* TYPE to the Believers, when my destroying angel goeth forth, and dangers seem to surround them all ; then I bid them to fear not, but stand still and see the salvation of the Lord : and they will know *what manner of communications all these are*, when their hearts are sad ; for then their deliverance draweth near, to turn their sorrows into joy, and END as *thine did with the YEAR*, which is but a *shadow* to the Believers, how their sorrows will end in a perfect harmony and joy. But had enemies come forward at the END of the YEAR, the type could not be set for them to shew clearly their end, after troubles had come upon them as the type stood in thee ; for I tell thee, every type stood in thee, for friends and foes ; for those that mock their coming Lord, and those that are longing for my kingdom. And now I shall tell thee of thy temptations. It is known to thee as well as to ME, many have disputed of the book of Job, and

never believed there was such a man, or such temptations, and thought that Satan would not dispute with the Lord, or that the Lord would ever answer him. This, as it is known to thee as well as ME, hath been disputed by men; therefore I permitted the powers of darkness to work every way with thee, *that it might be made known at the END*, what are his disputes, and what are my answers. And now I tell thee, as Satan's working was strong with thee, so will his working be strong with mankind, that he may foil them in the END. And this I told thee in the year 1800, how strongly Satan would pursue mankind, that he may seek their destruction, and not let them go to possess my promised rest, that I have promised unto man. But had I never made known his arts to thee, by permitting him to come, his arts would never have been made known to mankind; for had it been only in the book of Job, it would not have been believed by man, that in all ages he hath pursued the same; but I tell thee, in all ages many have been his arts, and strong have been his disputes against mankind: therefore it is written, he is the *great ACCUSER of the BRETHREN*; but how could this be proved and known, to appear to mankind, if I had not permitted him to visit thee, to shew you all, that the end is at hand. And I now tell thee, deep are the parables, which Satan brought forward; for if he cannot accomplish them in one, he will try to accomplish them in others; though not in the same manner, yet I tell thee, in the same sense will his pursuits be with mankind; and every visitation that came to thee, in the year that is past, will be deeply discerned in the end, *when thou art no more*; for every mystery and every working must be made known to mankind."

I am afraid to add any observations at the close of this book, lest I should divert the mind from the words of wisdom ; as it is my sincere wish, that every man may seriously consider, that he has a great duty to perform, like a jury in a court of justice, which is to know the truth, the whole truth, and nothing but the truth :—
 “ For he that is most zealous to find out the Truth is the most zealous to know his God:—He that hath ears to hear, let him hear; he that hath a heart to understand, let him understand :—I have spoken, but ye have not hearkened; and the Lord hath sent unto you all his servants the prophets, rising early and sending them unto you; but ye have not hearkened, nor inclined your ears to hear.”
Jer. xxv. 3. For as a horse that runneth a race and stoppeth not until he hath gained the prize, so will the Redeemer of Israel go on, and will not stop, until he hath brought forth judgment unto victory, and accomplished all the promises made in the Bible, having their foundation on the promise at the creation of man; for so sure as the body of man came from the dust of the ground, so sure will he rise above the dust and become a living soul:—“Thy dead shall live; with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs; and the earth shall cast out the dead.—Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—FOR BEHOLD THE LORD COMETH OUT OF HIS PLACE, TO PUNISH THE INHABITANTS OF THE EARTH FOR THEIR INIQUITY: THE EARTH ALSO SHALL DISCLOSE HER BLOOD, AND SHALL NO MORE COVER HER SLAIN. *Isa.* xxvi. 19--21.

April 3. 1806.

WILLIAM SHARP.

S. ROUSSEAU, Printer, Wood Street, Spa Fields.

[*Price One Shilling and Sixpence.*]

THE
ANSWER
OF THE
REV. THOMAS P. FOLEY,
TO THE
WORLD,

WHO HATH BLAMED HIS FAITH IN BELIEVING IT WAS A
COMMAND FROM THE LORD TO PUT IN PRINT SUCH
PARABLES, AS HE PRINTED LAST YEAR AT STOUR-
BRIDGE, UNDER THE TITLE OF

WHAT MANNER OF
COMMUNICATIONS
ARE THESE?

GENESIS, 15th CHAP. 1st VERSE.

“Fear not, Abram; I AM thy Shield,”

VERSE 6.

“He believed in the LORD, and he counted it to him for
Righteousness.”

Oldswinford, November, 1805.

—♦—
STOURBRIDGE:

PRINTED AT THE OFFICE OF J. HEMING.

1875

1107

1875

TO THE PUBLIC.

AS I have been greatly blamed by many for publishing such a Book of Joanna Southcott's Divine Writings which I did last year at Stourbridge, under the title of "WHAT MANNER OF COMMUNICATIONS ARE THESE?" And which the World have been pleased to call STUFF and FABLES:—so now I am happy to come forth, and I shall endeavour to justify my conduct to Those, who will listen to common sense and reason, that I did not build my Faith upon a sandy foundation; but from a full, and clear Conviction, that Those Communications, however, they might appear TO THE WISDOM OF MEN, did proceed from the

Spirit of the LIVING GOD:—and therefore, with peculiar Joy I gave up my own Wisdom, to be directed by the Wisdom of the Lord.—But I did not do this in a hasty or a careless manner. For in the Christmas of 1801, I went down from London with four others, to Exeter, and there met Two Persons from different parts of the Kingdom, to search diligently into the Writings and Character of Joanna Southcott; and to know, whether those things were *true* or *false* which had come before us.—For, if it proved to be (what we are certain it is) The Glorious Work of the Mighty God of Jacob, it was our indispensable Duty to push it forward with every power and faculty of our Souls:—and if it was a Falsehood and Delusion, it was equally our Duty to crush it in its Birth, and to prevent its spreading to the ruin of thousands and tens of thousands of our Fellow-Creatures. As I have given a faithful and accurate account of our proceedings at Exeter, in a letter addressed to the Vice-Chancellors of the Two Universities, I shall not here enter upon the several particulars; only say, We were fully satisfied and convinced, from clear and open proof, that Mrs. Southcott was visited by the Spirit of God:—and, that the same Spirit which dictated the Scriptures of truth, dictated her Writings.—Since that period, I have lived near two years in the same house with her, and can assert with

Truth and Confidence, that She has had no assistance whatever, from Men, Books, or any other Source, but the Invisible Spirit that directs her:—and which has revealed to her All the Public Events that have taken place in this Nation, and the surrounding Ones FOR MORE THAN TWELVE YEARS, as well as the private Events belonging to particular persons and families, with amazing clearness and precision; and which no Human Being could have done without the aid and assistance of the God of Heaven.—Moreover, there was a Public Trial held at the High-house, at Paddington, for seven days in January, 1803; and all People were invited to be present from the highest to the lowest in the Realm, who would come in a fair and honest way to investigate this most important and momentous Cause. Indeed, Mrs. Southcott more than once in the most humble, and respectful manner, wrote to the King, and solicited Him to send Any of his Ministers, or Learned Divines, to examine into these matters, and to see whether they sprung from the Lip of Truth, or from the Lip of Delusion. But no notice was taken of her Letters. Neither, were we more successful in our Invitations of the Nobles, Clergy, or Laity; but we experienced the most silent, and marked contempt.—Nor were there Any found, who had Zeal, Courage, and Love

sufficient to come forward, to search FAITHFULLY into these things for the Honor and Glory of God, and for the welfare of Mankind; SAVE ONLY THE TWENTY-THREE PERSONS chosen by Divine Command, AS THEY BELIEVED; together with about Thirty Visitors, who joined them, and who signed their Names, after the evidence was summed up, and the Trial was finished, as being fully convinced, that THIS WAS THE WORK of the Lord. From that time to the middle of last Summer, various Books have been published by Mrs. Southcott upon various Subjects temporal and spiritual; and all tending to show that This is the Cause of Jehovah; and that the Lord is coming (after the destruction of satan's kingdom) to establish His Blessed and Glorious Kindom of Love and Peace upon earth for a thousand years, as is promised in the 20th Chapter of the Revelations:—when the Stone cut out without Hands shall become a Great Mountain, and fill the whole Earth;—and when the Kingdoms of the World shall become The Kingdom of the Living God, and HE shall reign for ever and ever!! “Illustrious Era! Thine it is to close the long Series of Preparation, which Providence has been carrying on from the first of time—Thine, to fulfill the wishes of the Worthy and Devout of every Age, and every Clime. Thine, to recover man from depredations and dishonor—Thine, to

consummate the Mission, and to adorn with its brightest Honors, THE CROWN of the Saviour of the World. Thine, to vindicate the Government—glorify the Perfections, and illustrate the All-bounteous Character of the God of Love. Thy approach, glad period, will be hailed by Myriads of Intelligent Beings; who animated by Thee with a celestial glow of Devotion will give EXPRESSION to their Raptures in the long suspended Song of Angels—Glory to God in the Highest—and on Earth Peace—and Goodwill towards Men!!”

Being then fully assured, that I was engaged in the Work of the Lord from a long chain, of clear and irresistible proofs which had passed before me; and being convinced of the Truth of the Divine Mission of Joanna Southcott, I did not hesitate a moment, but with Joy executed the request of publishing these Communications alluded to, however difficult it might be to understand them; or to comprehend the entire scope, and drift, of their FULL MEANING.—Remembering what Abraham did when he was ordered to offer up his Son Isaac;—he gave up his own wisdom with A STRONG FAITH in the Lord, that HE could not order him to do a Thing that was WRONG, tho’ to the Judgment of men, it might appear wrong, that the Lord should tell him to kill his Son, to whom the promises were made, in the 17th

chapter of Genesis, 15th and 16th verses. Before Isaac was born, or Sarah was with child the promise was made, She should be a Mother of Nations; Kings, and People, should be born of her. In the nineteenth verse in answer to Abraham's prayer for Ismael--the Lord saith, Sarah thy wife shall bear thee a Son indeed, and thou shalt call his name Isaac; and I will establish MY Covenant with him for an everlasting Covenant, and with his seed after him. Now, as this promise was made, that Isaac should have seed, it was contrary to the Wisdom of men, to have that Child offered up; for how then was the Seed to come? But contrary to the Wisdom of men, Abraham's Faith was in the Lord, that HE was able to raise the Seed of Isaac, if it was from the Dust after it was destroyed. Therefore in 22nd Chap. Abraham obeyeth contrary to the Wisdom of men, and receives from the Lord this approving Sentence--"Because thou hast done this thing, and hast not withheld thy Son, thine only Son, that in Blessing, I will bless thee: and in multiplying, I will multiply thy Seed as the Stars of Heaven, &c. &c." Now, knowing from demonstration This to be the Cause of God, I gave up my own wisdom and entirely submitted to be directed by the Lord. For, tho' it might be contrary to the Wisdom of men, that such Parables should be put in Print, and to say it was a Command

of the Lord for to compare an Adulterous Nation, with an Adulterous Woman, and which the Wisdom of the World condemns; yet, I was certain in my own mind that IN THE END all would be cleared up, and every crooked Path be made straight, and the whole would redound to the Praise and Glory of God: and therefore, in full Faith I relied upon the Truth of the Spirit which had directed Mrs. Southcott for so many years, and with gladness fulfilled the part pointed out to me to perform. Here, I must beg leave to insert what was given to Joanna by the Spirit upon the 17th Chapter of Genesis, before alluded to, respecting Mr. Sharp, and my publishing our Books last year, according to the directions given us by the Chosen Handmaid of the Lord.

The Answer of the Spirit.

“ Know, I told thee of Abraham’s Faith, and I also told thee, the Seed of Abraham is the Seed of Faith; and here the Seed of Faith is strong in the likeness of Abraham of what Sharp and Foley have done;—and now is the time it shall be multiplied like the Stars of Heaven; and as the Sands which are upon the Sea Shore: for it is the Seed of Faith, that shall possess the gates of their enemies:—and it is the Seed of Faith wherein All Nations

of the Earth must be blessed. But how can All the Nations of the Earth be blessed, before the Seed of Faith is planted in man, to believe My Promise as Abraham did? No! I tell thee, they cannot enjoy that blessing, before the Promise that was made in the Creation is fulfilled by Faith;—then, cometh the Blessing to All Nations upon Earth. And now open the Eyes of your Understanding, and discern what the Seed of Isaac was, in Jacob and Esau. The One a Seed of Faith:—but in Esau none. The same you may mark in Jacob's Sons. So now discern it is not the Seed after the Body, having Children; but it is the Seed of the Spirit, where Faith is grafted, and do grow. And now discern from the Faith of Abraham:—his was not a Faith after the Wisdom of men; but after the Wisdom of God. Perfect so I tell thee of the end. Let men discern from Abraham's Faith, what must be the Faith of All Nations, when I come to bless them all. They must believe as Abraham did by his Son:---viz. that I was able to raise him up from the dust; or, give him Another Isaac to fulfill the Promise---and so men must believe from the Fall; that I Am able and willing to fulfil My Promise I made to the Woman, and to destroy her enemies---to make her now the Helpmate of man---and to make her Seed bruise the Serpent's head."

The Bible too, has been thrown open in such a clear and wonderful manner by the Spirit through Mrs. Southcott, that all the Light which we have already experienced from Learned Divines, and Learned men, must vanish before the Light NOW GIVEN us, as the dew before the morning's Sun.---

“ Now in the Earth there's nothing *new*,
 But here's a wonder to your view,
 That in the Earth was never seen
 Since Earth's Foundations first were lain,
 To take My Bible, and explain
 As ne'er was understood by men ;
 And gave the following Challenge here,
 That every mystery she will clear :—
 When to the purpose All will come,
 To justify, or to condemn ;
 Then she will make the Mystery clear :
 And prove the Tree of Knowledge here,
 That by her Faith She reached so high,
 And the good Fruit She brought so nigh,
 Whereof She bade you now to taste,
 The bad is fall'n the good is plac'd,
 Which now hangs hov'ring on the Tree,
 And All shall find 'tis pluck'd by She.
 So fall'n man can'st ascertain
 What madness now hath fill'd thy Brain ;
 To judge that e'er a woman's hand
 Could give such Challenge unto man ?
 No ! No ! in man I'd soon appear,
 For to confound and shame her here,
 Did not the Challenge come from Me ;
 You are but men, you all shall see,
 Whom I've pronounc'd to be dead,
 As you the woman first obey'd ;

But if your Life you'll now regain,
 I tell you All to do the same,
 And now obey the woman's hand,
 And Paradise you may command,"

First Book, Page 176.

We have tried every department in the state to bring this cause PUBLICLY before the world, to try whether it was a delusion, or a cunningly devised fable :—or whether it was the real and Glorious Work of the Lord of Heaven and Earth. We last year offered Mr. Pomeroy to meet him and any Twenty-three Persons in England which the Bishops, or himself would bring against us, (provided they had not received Letters from Miss Townley, and RETURNED them; for with such we have sworn not to meet, as we regarded them as evil fruit), and if after Seven Days fair Trial, it was found to be an Error, and a Falshood we had supported, we were ready and willing to make every reparation to the world, in our power; and to suffer whatever punishment might be deemed JUST by our Judges to be inflicted on us. Now, after all these proposals—I appeal to the public, whether we have not acted in the most open and impartial manner, possible; and if we had not *strong* and *substantial* grounds for our proceedings, we DARE NOT do WHAT we have done; and WHAT, the Lord supporting us, we shall CONTINUE TO DO.—Would men but read without prejudice

or passion, the last Trial of Joanna Southcott, which took place in December last, 1804, at Neckinger House, Bermondsey, and which continued *seven days*—they would see such a chain and body of Evidence brought forward, as must flash conviction upon every honest and humble heart, of the Truth of her Character, and of the Truth of her Pretensions.—But one of the great objections to her mission is, that it comes in so mean a garb.—This affronts the Great, the High, & the Learned;—they cannot, they will not receive it in so humble a station; and would sooner do despite to the Spirit of Grace, by condemning what they will not give themselves the trouble to explore; and the same Question that was put by the Self-Righteous, and Learned Jews, when our blessed Lord was with them in the Body, might with propriety be applied on the present occasion;—viz. “which of the Rulers have believed? NONE OF THEM;—because they will condemn without giving themselves the trouble to examine whether it is right or wrong; and will determine the Cause without Trial, without Justice, and without Equity or Truth.

We know indeed, that the Floods of anger and persecution in men will now arise, but they will only bear up the Ark. We, know, the unrighteous and wicked will now perish, but God's Covenant with His meek,

and faithful Servants, will be established. We know, the Dove of Peace will return after the sweeping storm,—and the Altars of the Lord be built in harmony and love,—and the Bow of God's everlasting mercy will be seen in the dispersing Clouds.

With peculiar thankfulness and gratitude to the Almighty, I shall lay before the World, *The Answer of the Lord, given by the Spirit to Mrs. Southcott in vindication and illustration of the Communications which I published last Summer*---and for which I have been so highly condemned. The serious and candid reader will there see every mystery cleared up, and every difficulty made plain.

It was to bring men to their Bibles, and to convince them, that without the Spirit of God teaching them, they could no more understand and clear up the Mysteries and Parables of that Golden Book, than they could understand, and clear up, the Mysteries and Parables of *that Book* which I last year published. Therefore, let men cast away their swelling human Wisdom, (which will now come to nought) and let them become as little Children, and they will then be taught of the Lord, and be meet to be partakers of the Kingdom of Heaven. I trust, I have given such Reasons to the humble, and unprejudiced Reader, as fully to justify my Conduct in what I have done---

and I can assure him after **FOUR YEARS** of mature, and faithful Investigation of Joanna Southcott's Inspired Writings, I have found the pure blaze of Truth, to shine in them with conspicuous Lustre; and therefore, I can with confidence urge him to search diligently into these momentous Works, and **TO JUDGE FOR HIMSELF**;--- for he may be assured, that the Evil Day, and the Judgements of God are coming in full Stream upon this Nation, for their *neglect, mockery, and contempt* of these things. I shall conclude this address to the Public, with saying, that we have such clear and irresistible Proofs of This being the Glorious Cause of the Most High God; and that our dear Redeemer will *now* take unto Himself His Great Power and Reign; and so certain is **THIS SURE,--THIS HEART-CHEERING TRUTH**, that unless men can stop the Sun from rising at his appointed time; or the Tide from ebbing and flowing at its fixed period; so certain is it, they can neither stop **THIS WORK**, nor overcome **THIS NOW DETERMINED DECREE** of the Supreme Ruler of the Universe;---We therefore, humbly hope, that nothing will seduce or separate us from pursuing and continuing in, this Blessed and God-like Work, till we arrive at the bright and perfect day. We must now show to the World,

- “ That dauntless Courage which all rage defies,
- “ And fear no Danger whilst we view the Prize.”

We must now show to the World, that neither Tribulation, nor Distress, nor Persecution, nor Famine, nor the Sword;---nor any of the terifying Disasters, nor the alluring Interests of this mortal State, SHALL VANQUISH, or OVERCOME US: for, in our full, and sure Trust, in the Lord, we are persuaded, that neither the fear of death, nor the Love of Life; nor angels, nor principalities, nor powers;---no arts of Satan or his Instruments; nor things present, nor things to come:---no pains, or pleasures FELT or EXPECTED: nor Height of Prosperity, nor Depth of Misery; nor any other Creature:---no event, or circumstance, in the whole Circle of Creation; nothing we humbly trust, under the Divine Grace, will draw us from THE PATH of our PRESENT Religious Course: will divert us from the Love and Fear of God; will disappoint us of the unspeakable Joys and Rich Rewards, of our Lord's NOW approaching MILLENNIAL KINGDOM.

THOMAS P. FOLEY.

Oldswinford, Worcestershire, Nov. 1805.

HERE follow Communications given by the Spirit to Joanna Southcott, and taken from her mouth, and copied off by Miss Toanley and Mrs. Underwood, and transmitted to the Rev. Thos. P. Foley, of Oldswinford; together with some Parables, beautifully explaining the mysteries and apparent difficulties in the Book, that he published last year at Stourbridge, under the title of "WHAT MANNER OF COMMUNICATIONS ARE THESE?"



The following Communications was given to Mrs. Southcott, on Sunday, July 14th, 1805, upon the Lessons of the day, and upon her pondering thoughts on various Subjects.

First Lesson for the morning Service, 15th chap of the 1st Book of Samuel—22nd verse—‘And Samuel said, hath the Lord as great delight in Burnt Offerings and Sacrifices, as in obeying the Voice of the Lord? Behold, to obey is better than Sacrifice, and to hearken than the Fat of Rams.’

The Second Lesson, 2nd chap. of John, 10th verse—‘And saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine till now.’

The Gospel for the day (5th S. after Trin.) was

the 5th chap. of St. Luke, 10th verse. 'Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.'

First Lesson for the Afternoon—17th chap. of the 1st Book of Samuel, 37th verse.—'David said moreover, the Lord that delivered me out of the Paw of the Lion, and out of the Paw of the Bear, he will deliver me out of the hand of this Philistine.'

Second Lesson, 5th chap. 1st Epistle of Thess. 2nd and 3rd verses.

'The Day of the Lord so cometh as a Thief in the night. For when they shall say, Peace and Safety, then sudden destruction cometh upon them, as Travail upon a woman with Child; and they shall not escape.'

The Psalms for the day, 71st Psalm, 14th verse. 'I will go forth in the strength of the Lord God; and will make mention of thy Righteousness only.'

'Thou, O God, hast taught me from my youth, up until now; therefore, will I tell of thy wondrous works.'

The Psalms in the Afternoon, 73rd Psalm 11th verse. 'Tush, say they, how should God perceive it: Is there knowledge in the Most High?'

The Answer of the Spirit.

'Now, I shall answer Thee of the Lessons, that All men may mark the Signs and Shadows that first come unto man, before the Substance. Mark Saul's disobedience, and mark his shadow—How he first rent the mantle of Samuel (15 chap. Samuel, 27th verse) before the Kingdom was

rended from him:—and mark Samuel's words, 'The Lord hath rended the Kingdom of Israel from Thee this day, and hath given it to a Neighbour of thine, that is better than Thou.' Here, the Shadow came first to Saul from a simple Type and Shadow, before the Substance was fulfilled. And now mark the Shadow of David, and the words that he said to Saul, (17th chap. Samuel, 34th verse) 'Thy Servant kept his Father's Sheep, and there came a Lion and a Bear, and took a Lamb out of the Flock, and I went after him and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard and smote him, and slew him.' Now, here was the Shadow first to David—he slew both the Lion and the Bear, which made him confident in slaying the Philistine; and after that he slew the Philistine and gained the Kingdom, that was rended from Saul; so the Lion and the Bear fell before him;—for Saul was as a Lion to David, seeking to destroy him.—Now, come to the Gospel, and mark the Shadows of MY working Miracles, 'The water pots were first filled with water before I made them wine;—and the best wine was reserved for the last:—and so I tell thee is the best wine for man. Let all these Shadows be marked together; and mark the Draught of Fishes, that was the Shadow to the Disciples, till the Net was full, and began to break; and the Boat began to sink—and know the words, that I said unto Simon, which is Peter (Luke. chap. 5. verse 10.) 'Fear not, from henceforth thou shalt catch men.' Now, mark every Shadow came before the Substance; then think of the Thousands that were

after this converted by Peter's preaching. Now, come to the other Lesson, 1st Thess. 5th chap. 1st verse, 'The Times and the Seasons, Brethren, ye have no need that I write unto you; but the Day of the Lord so cometh as the Thief in the Night, when they shall say, Peace and Safety, then sudden destruction cometh upon them, as Travail upon a woman with Child.' Now, I have told thee to mark all the Types and Shadows in these Chapters, that were placed for the day—how it came to Saul and David—how the first was water, and the next wine—how the Disciples were made Fishers;—Catchers of Fish, before they were Catchers of Men. Now, these Types and Shadows I shall bring to the Chapter that is before thee; as the Shadows come before the Substance—and the things of beasts were compared to men: perfect so I now tell thee, must things temporal be compared to things spiritual—and as the Apostle hath here compared MY Coming, and the Sudden Destruction to Those that walk in darkness, that it should come upon them, as a Travailing Woman with Child; and this comparison of the Apostle's words which all men may take temporal, they will find I shall make spiritual; and now I tell thee, as a Woman with Child, in a temporal sense; so hath thine been in a spiritual sense,—travailing in birth, with pains and anxiety of mind to know the meaning of thy visitation. And know what I have told thee already—All the Sorrows that came upon thee, will surely come upon the Nation—to Those that walk in darkness. And now mark the Visitation in the year that is past, how sudden and unexpected did every Load come upon thee; and know, I have told thee, in like

manner it will come upon the Nation,—that say, Peace and Safety, thinking no evils will overtake them.

Thus have I told thee their Troubles will come on **UNAWARE**, as thine came on Thee; yet I tell thee like thy Deliverance, will it be to the Children of the Light; for in Thee stands the Type of Them Both. For as all the other Types that are placed for the Lessons of the Day, that were first placed of Saul, which was but a shadow in rending the Mantle; and the substance came after of the Kingdom being rended from him:—perfect so I tell thee will be the shadow of thy pains, that were but trifling, like Samuel's Mantle:—yet the substance will be great unto the Nation, as it was of Saul's Kingdom:—For I tell thee, this is the meaning that will follow the Apostle's words:—that as things have stood Temporal, while Temporal things remain: so thus it must be Spiritual, when **MY** Spiritual Kingdom cometh. And let the feelings of thy heart be penned in the day that is past; and then I shall answer thee again. For I now tell thee as nothing but a continuation of the feelings of My Spirit causes happiness in Thee: so perfect happiness can never be in man, before the evil power is destroyed; and My Spirit be poured out—then cometh continual happiness for men to rejoice in the **GOD** of their Salvation, when I have delivered them out of the hand of the Lion, and out of the paw of the Bear, and destroyed the uncircumcised Philistines:—then, will their water be turned to wine—and know the **BEST WINE** is reserved to the last. For know, I have told thee as the Types and Shadows came first to Saul and David of what should follow

them: so Saul and David were but Types and Shadows of the end. Now, write the feelings of thy heart—Saturday July the 13. 1805.——

A deep melancholy came over my Spirits as I sat pondering to myself of various kinds of things; and how uneasy many of the Believers seemed to be, as they had built themselves up with wondrous Ideas—that as they were Believers they must immediately be delivered out of every trouble, and have every thing come to their wishes—which, I was clearly convinced in my own mind, from all the Prophecies given to me, they had troubles and difficulties FIRST to go through, and although the Lord had promised to protect them in the end:—and I am clearly convinced their Deliverance from troubles cannot come, till the Deliverance comes to the Nation IN A WAY we know not. These thoughts struck a melancholy upon me, and pondering in my heart, that I was not clear from the words spoken to me in 1792, I should leave the World till the fifteen years were up; as I did not die last year;—I thought to myself in what strong manner the words were spoken in 1792, when I thought I should die——“*I will add to thy Days fifteen years.*”—Then, I thought if I lived the fifteen years, I should live through the years of sorrow, and hear the murmuring and complaining of Believers, as I know there are in many who have filled themselves up with wonderful Ideas, that some Miracles will be wrought for them, especially when my Trial is, they expect wonders will fall for them. With these meditations I thought the time long, but was afraid to wish for death, fearing I should be in a Sin, and yet in my heart, I felt it impossible to wish for life.

The Answer of the Spirit.

Now I shall answer thee from the pondering of thy heart, of the Believers, who judge their deliverance will come at thy death. Mark the words that I said unto thee in the year that is past; they all might mourn if thou didst die at the end of the year: for then I tell thee their sorrows would greatly increase after thy death; but, if I prolonged thy life to the fifteen years that I told thee in 1792—then, I tell thee their Deliverance will come at thy death, because the time will be up, that I told thee Deliverance would come to them, that were wishing for their coming LORD. And now mark the time that I first told thee of fifteen years in 1792:—and five years in 1802:—So if thy life be preserved to see the time, then, they may expect wonders—and a wondrous deliverance that will happen together in this Land.—But I now tell thee, it is not for thee to know, nor any man to know, whether thou wilt see the time, or not of the fifteen years—but this is for all to know, as thy heart was wounded by the murmuring of thy Friends, because the wonders did not appear as they expected; so I tell thee would many hearts be wounded, if I should take thee before I make a full end—because they will have no one to comfort them. But I know the thoughts of thy heart, and what thou sayest within? I have promised to pour out MY Spirit upon MY CHOSEN when I take thee out of the World; that as the Spirit of Elijah fell upon Elisha; so shall MY Spirit fall upon them. THIS IS MY PROMISE, —and THIS I shall FULFIL. And yet, I tell thee, ye have all Spirits of your own, that was

this done before the Nation is more enlightened—before the truth is more come round—before Believers were more come in, would it not be one for Paul? Another for Apollos? Another for Caphas? That meaneth, One would cleave to One;—Another would cleave to Another;—and while the Believers are FEW they would kindle Strife, instead of Peace; by being many Masters—and as thou weariest thyself with the visitations of others; not knowing what is right, or wrong:—perfect so I tell thee, would be the confusion of the Believers, if they were SEPARATELY visited before the time is come, that every thing is made clear from the years that I have mentioned:—so when they see the end of the Rolling Stone;—and see the fifteen years that I spoke to thee of at first—and the five years from 1802, that I told thee after, and then weigh the whole together—Every man can stand with *boldness* upon thy Writings, and his own Visitation, when every Truth is plain before him, but where is the man can stand now? For, if doubts and jealousies arise in thy breast from what Spirit so many are visited? What jealousies may arise in others, that have not been so long acquainted with MY Spirit, as thou hast been? neither have they seen so many Truths of the Spirit, as thou hast seen of thin? But, remember thy jealousy in the beginning after thou hadst seen many Truths come on;—then, if thou wast jealous after seeing *so many Truths*, what would the other Believers be, if they were left in the midst of confusion visited by a Spirit they are unacquainted with? And now call reason to thy assistance. Suppose the different Communications that are given to thee on various Subjects

were given to *forty different men*, how would they be able to place them together, to say they were clear they were all from one Spirit? I tell thee, Jealousy would rise amongst them, because if they were divided in different portions—one thing given to one—another thing given to another—then, every one would wish to have the greatest—but when the WHOLE is given through thee, and then sent out for all, there is no room for discord to arise.—Therefore, I tell thee, if thou lovest thy friends, make thyself easy and be at rest; and sooner wish for their sakes to live through *the time*, than leave thy friends in distress. For I now tell thee, had I brought on thy awful Trial, and taken thy life at the end of the year that is past,—many of thy Believers would now be wishing as much for death, as thou didst on that day which is past:—therefore, it was My wisdom to tell thee in the beginning, that I should add to thy days the number of years, that I mean to bring on Afflictions upon this Land;—and it is not for thee to know, whether I shall shorten those days or not, of thy life: but the others will not be shortened; for I shall go on with the Judgments that are LINGERING for the sake of those whose hearts are known to Me, that *lingering Judgments* will awaken; and those that are HARDENED in the midst of Judgments, must fill up the measures of Iniquity, to confess my Judgments JUST.—When I bring on their fatal destruction, they must own they have long been *warned*; and though they did not believe the warning, Yet, I tell thee, they shall see the Judgments, that they may have no excuse to make.—For I know the excuse that is made by

man—they cannot BELIEVE *My Visitation to a Woman*, to warn of the end,—to warn all Nations—to reveal My Secrets to thee,—and to throw open the mysteries of the Bible.—This appeareth hard to man. Now I shall come to the Lessons of the day,—and to the words I ordered thee to pen. Hath the Lord as great delight in Burnt Offerings and Sacrifice, as in OBEYING the Voice of the LORD? Now, I tell thee from these words, though men read the Lessons, and discern the words of the Prophet Samuel; yet they do not believe the Visitation of the Lord in these days—neither do they discern there is any mystery in My Gospel of making the Water Wine—but only to shew that I worked miracles amongst them—neither do they discern that the best Wine is reserved for the last. But know all men, if the BEST WINE should be reserved for the last; then MY BEST PROMISE must be fulfilled at last. And what was THE BEST PROMISE I made for man in the BEGINNING? in thy heart thou sayest thou dost not know what I mean by this enquiry.—Then now I will tell thee;—as was the shadow of Saul, so was it from the beginning, when I said, “*Let us make Man in Our Image, after Our Likeness, and let him have Dominion over all Cattle, and over all the Earth.*” Here was My Promise FIRST to man:—next, I said I should make him a helpmate for his good; for this was the meaning of my words—and this was My FIRST PROMISE before he fell by disobedience and forfeited that Promise. Then mark the words further—The Promise that I made between the Woman and the Serpent, “*That her Seed should bruise his Head.*” Now.

here I have told thee already, as I rended the Kingdom from Saul, so I would rend it from Satan by THE PROMISE I had made to the Woman ; therefore I tell thee, “*to obey* is better than Sacrifice, and to hearken than the fat of Rams.”—So let men hearken, and hear My words, and the Justice of my Decrees that I made in the Creation—then, they will find by My heel being bruized for the Transgression of man, that the BEST WINE which is the REST PROMISE is reserved to THE LAST, to *Bruise Satan’s Head* for betraying the Woman—and THE PROMISE I made to man, that she should be A HELPMATE to man ; and by claiming the Promise, she is *A Helpmate for his Good*:—therefore, “Rebellion is as the Sin of Witchcraft, and Stubbornness as Iniquity and Idolatry.” Now, I tell thee from these words, the rebellion began first in the devil, as the sin of witchcraft to betray the woman. Now mark the words Samuel said further to Saul—because thou hast rejected the word of the Lord, He hath rejected thee from being King. Now, I tell thee, these words stand deep for men and devils.—For though I have told thee, as the Kingdom was rended from Saul, So I will rend the Kingdom from Satan. And yet I tell thee, if men rebel against My words—against My Promises—and my Just Decrees,—their Rebellion is as Iniquity and Idolatry ; because I tell thee it is Iniquity in themselves, and they are making an Idol of themselves—trusting more to themselves, than they trust to My Promise ; relying more on their own wisdom, than they rely upon My words ; therefore I tell thee they must REJECT My words that I spoke in the beginning ; and I shall REJECT

them from enjoying My Kingdom. For I now tell thee as Samuel said to Saul, when Saul told him he had saved the best of the sheep and oxen, to offer sacrifice unto the Lord; But what delight have I in sacrifice, if men will *not obey* My words? Here I tell thee Thousands are like Saul, thinking it right to save the beasts, as Saul did—but I tell thee, as the shadow was to Saul, so is the substance now to all, for TO OBEY is better than sacrifice. And let men deeply discern My Bible, and trace THOSE RECORDS through: then, they will find *the best wine is reserved to the last*, for Those that OBEY My Commands:—but Those that now rebel like Saul, will find My Kingdom rended from them, and given to their Neighbours, that are more worthy of it.—And now come to David.—Mark from David how he *first slew the Beast*, before he *slew the Philistine*, to gain the Shadow of the Crown, by having Saul's Daughter:—but here thou beginnest to ponder within, if Saul be a Type of Satan, how should the Shadow of the Crown come by his daughter? But know, I have told thee, I have placed Saul TWO WAYS;—as the shadow of a tree will go two ways—whether the sun be on one side, or on the other. As the sun turns, the shadow turns: perfect so I tell thee of Types and Shadows they are placed to stand two ways; as I have already told thee of Esau; as a shadow he stands two ways:—and so I have told thee of Jacob—And the same I tell thee of David—He stands a shadow of man and Me—therefore, I tell thee, the beast must be slain before My Kingdom can come, to have My Throne established in Righteousness. Now, I tell thee, if men discern deep from these Two

Kings, that were *the first anointed by Me*; for though there were Many Other Heathen Kings; yet, they were not *The Anointed of the Lord like Saul and David*:—then, let men discern deep from the Shadow of these Two, and see the end:—how Saul had the Kingdom rended from him, *for saving the beasts*:—and the shadow of David began *from slaying the beasts*. Now, as I have told thee of a Sun Dial; perfect so I tell thee stands My Bible—if men would mark the shadows in the beginning; and the way *the Kings rose that were anointed by Me*; they would discern by the same marks what would be the ending:—for as the Figures stand in a Sun Dial from mid-day to mid-night; and from mid-night to mid-day,—one following after the Other:—perfect so I tell thee. as the turn of the Sun bringeth round to the same Figures from four in the morning to four in the afternoon—from eight in the morning till eight at night—and the turn of the Sun bringeth to the same hours from six to six; and from seven to seven—thus will the Sun shew you in a long Summer's day; and perfect so I tell thee, if men would discern the Figures of My Bible, the way Kings began by *My appointment and the desire of men*, they would clearly see the end. And perfect so I tell thee of the fall—Like a travailing woman in sorrow did Eve begin, when She found She was betrayed by the serpent—condemned by her husband—and blamed by her Maker—like a travailing Woman her sorrows began; and perfect so I tell thee like a travailing Woman the WHOLE will end. Therefore, I tell thee My Bible is not discerned by men, that it stands perfect like a Sun Dial; as I have told thee

of the hours at the turn of day which bringeth round the morning and evening—Sun-rising—and Sun-setting to the hours alike—and as the Spring of the year ; so I tell thee was the Spring of time : and so I tell thee was the fall. See how much nearer the hours come together to one Likeness at Spring and Fall ; to what they are in Summer and Winter—and so I tell thee of the end—Nearly like the Fall will come the Spring for man, when I come to bring in their Redemption, as I told them to mark the Green Leaves, knowing that the Summer was nigh at hand, and their Redemption, as I told them to mark the Green Leaves, knowing that the Summer was nigh at hand, and their Redemption drew near. But now I know thy pondering thoughts ; if the Spring and Fall be alike in man, how can happiness attend him ? To this I answer—as the minutes change : so will the time change. First it fell on man, but next it must fall on the beast, whom I pronounced cursed above every living creature :—and yet I have already told thee, and I now tell thee again—as it begun with the Woman and the Serpent, which is the Devil, for that old Serpent he is called : perfect so it must end—therefore, *the enmity* must be kindled between the Serpent and the Woman, as I said in the Fall. Now, remember the time I died for man—thou knowest it was in the Spring ; and perfect so I tell thee was My Death for man ; to bring back the Sun to the hours it was first fixed, and rest the curse on the Serpent's head. Here I tell thee, if men look deep into every mystery of the Creation—into every mystery of My Bible, and discern the Spring and Fall, how I placed the rising and the

setting Sun, to come in hours near together; they would see My Bible was like a Sun Dial, to point out *the whole* to man, that had *any light* of the Sun within him, to discern and see the Fields—they would see from the Fall, where the Sun rises—what was the Promise—and where it must set, when I bring in the Spring for man to redeem him from the Fall.—The Sun must set on the Woman's head, and the powers of darkness must go into darkness—for there was the curse fixed, and here must his proud Waves be stayed. And this I tell thee is a Sun Dial for man, if they will weigh the whole together. And all men will know and find *in the end* I have placed the Sun Dial in thee, and know in the Woman the Figures stood.

FIRST.—To be created as an helpmate for man.

SECONDLY.—To have the promise made her, that her seed should bruize the Serpent's head.

THIRDLY.—For ME to be born of a Woman, to have MY Heel bruized, that I might accomplish the promise—and

FOURTHLY.—To send MY Spirit to visit a Woman, to kindle that enmity, and to *claim the promise*.

Here are the four quarters for men to discern; and here is the Sun Dial whereby all men may see the time and the seasons, how all will be fulfilled. And now let all men discern deep from the manner of thy Visitation—the manner of thy Faith and Fears, what thou hast gone through, trusting strong in ME; fearing to offend—Jealous of being deceived—with a single eye to MY honor and glory—wishing to know MY will and OBEY it—and with a strong enmity against the serpent, which is the Devil;—fearing neither his threat-

enings, nor his malice ; but trusting wholly in Me to be thy Keeper and Deliverer from all his power. Now, I tell thee if men discern this deep, and weigh thy Visitation through—and weigh My Bible through—that they would as clearly see the days that are come, and FOR WHAT thy calling is ; as a man can see the hour in the day by a Sun Dial, when the Sun shines bright. But where there is no Light in man, to discern *the Sunshine of MY BIBLE* ; nor *the Marks* : nor *the Figures*, that are placed there—they cannot see where the Sun must set ; nor where the promise was made to have it set :—but let them discern deeply the Shadow of the Fall, how the woman was beguiled by the serpent—the sorrows and the sufferings she went through, when she saw her Son was slain ; and the Other fled from her presence :—Judge, O man of her Reflections ! Ye know not her Sufferings, nor Repentance :—then, what have ye to marvel at, that I the LORD who searcheth the Hearts, and seeth the Sorrows in My Creatures, and the Repentance they go through, while the adversary rejoices at their Fall ; that I should say of their adversary, as I said unto Samuel, (15 SAM. v. 2) “ I remembered what Amalek did to Israel, how “ he laid wait for him in the way, when he came “ up from Egypt. Now go and smite Amelek, “ and utterly destroy all that they have, Sheep “ and Oxen, Camels and Asses, Infants and “ Sucklings, and the whole.”—Now, I tell thee from these words, let Infant and Suckling, Man and Woman take care that join with the beast. For, I remember all he hath done,—how he *betrayed* the Woman *at first* ;—how he *laid in*

wait for her Son :—to work in one to slay the other; and how he *laid in wait* for man to work in one to slay the other;—and how he *laid in wait* for Judas to work in him to BETRAY ME—all these things I WELL REMEMBER; therefore, I shall destroy him, and utterly cut off Root and Branch, Man and Woman, that join with the beast;—and he that wishes to preserve him, will have the Kingdom *rentled* from him, which I designed for man before the Creation of the World, and before the Foundation was first laid I designed the Kingdom for man; and for him to be created in My Likeness—to live in perfect happiness united with Me, and I with him—and what I designed, I WILL ACCOMPLISH;—for now I shall go on like David, to take the Lamb out of the Lion's mouth, and out of the paw of the Bear, and slay the uncircumcised Philistines, that defy the Armies of the Living God. These things shall I go on to do; therefore, I tell thee, Those that mock My coming, they will find it will come upon them in a day they little think of, and in an hour unaware, as MY FIRST VISITATION came upon Thee.

Now I shall explain from the manner of thy life; how thou wast visited by my Spirit, to guide and direct thee for thyself—This thou knowest went on for years, and the enjoyment was to thyself; but how sudden and unexpected did My Visitation come of the Nation?—but where would thy Senses have been gone, if thou hadst no knowledge of Me before? I know the pondering of thy heart, and the answer thou makest within, thou shouldest not have believed it a Visitation from the Lord ;

but have judged thy Senses would soon be lost, if thou didst not try to withstand the Visitation.—Now, here I tell thee from thy Visitation, though thou hadst been unacquainted with my Spirit, to visit thee of truths before concerning thyself; yet, it is known unto thee, and to all, thou hadst fear mixed with thy faith:—so there was a Shadow in thee of what there was in the beginning though thy Visitation was from Me the Living Lord; and yet thy faith was mixed with fear—and perfect so was Eve's in the Fall—She had a fear mixed in her when She contended with the Serpent, and yet he overcame her by his temptations. Now, I tell thee in like manner, let all discern have been thy fears,—that thou mightest have been deceived by some wrong Spirit:—but when thou art cast down, I raise thee up—when thou wert wounded, I healed thee—when thou art afflicted, I comfort thee—and by My Truth and My Words, I have led thee on, to bring thee to the knowledge of the good; as Satan brought Eve to the knowledge of the evil.—Therefore, I tell thee, if men discern deeply from the knowledge of the Fruit, being good and evil—and that the Fruit was plucked by the Woman's hand by the subtilty of the Serpent, to come to the evil, and bring death upon man:—so I have told thee, the same hand must bring the knowledge of the good—but, by what hand, and what power? or from whence must his knowledge come?—Thou knowest, I have told thee, as Satan's arts brought the first (to Eve); so My Wisdom brings the last (to thee):—for the last is first, and the first is last.—Now, thus it must be to fulfil My Words, that I have spoken through the Bible. And now let men discern in

what manner I have led thee on, IN FAITH AND FEAR, that thou mayest be compared to a Woman travailing with Child, that knoweth not till the Child is born, whether She shall have a Son or a Daughter:—whether the Child will live or die—and yet She travaileth on in hopes that She may have a living Child—yet whether living or dying, She cannot get free of her burthen till the Child is born, whatever anguish She goes through.—This is the perfect State of a travailing Woman with Child; sometimes feeling pain—sometimes feeling none—and sometimes feeling the Child to struggle in her womb. This is the perfect State of a Woman with Child, which is felt more or less by all that are with Child.—And now I shall appeal to thy own Conscience, whether this hath not been the true State of thy mind and heart, and the struggling of thy Spirit within:—sometimes IN FAITH; sometimes IN FEAR:—for I tell thee My Spirit hath worked with thee in different ways, to bring the perfect Likeness in thy mind and heart - struggling in faith—struggling in fear—pains of mind, and pains of heart have been thy case—as a Woman with Child feels pains of Body; so hast thou felt pains of mind. And yet I tell thee, as a Woman with Child cannot get rid of her burthen, till the Child is born; no more canst thou get rid of thine, till thy Children are born; to see the clear and perfect day.—Therefore, I tell thee it was impossible for thee TO DRAW BACK after My strong Visitation to thee; for by stronger powers than man, hast thou been led on to shew mankind THE REPARATION OF THE FALL—that in like manner as Satan brought on

sorrow upon the Woman in the Fall, and She travailed in pain in Child-birth, to bring *on man's destruction* :—so it must be in like manner of pain and Child-birth, to bring *on man's restitution*. For as one is Temporal ; so the other is Spiritual. And as a Woman travaileth in pain and anxiety of mind to be travailing in a Spiritual birth—therefore, I tell thee, the Lessons of the day must go together—*Saul slain—David gained the victory—The best wine reserved to the last*—And all things come, as pain to a travailing Woman with Child. The meaning of these things I have explained—and a temporal travailing and a Spiritual I have compared together.—Now, I shall come to the Nation—Are they not groaning like thee under burdens and afflictions? under loads and oppressions? and yet there are Thousands that walk in darkness, and will NOT SEE the day-light? And yet I tell thee, when Troubles come faster on, and greater burdens do appear ;—Thousands will begin like thee, to have their jealousy alarm them ; fearing they have been wrong on the one hand, as thou hast feared on the other. For, I now tell thee, every perplexity of mind, that hath been in thee, will hasten fast on the Nation—but how could I place the Type in thee ; or how couldest thou be compared to a travailing Woman, travailing in birth, and crying to be delivered, if no pain nor fear had ever alarmed thy breast? The Scriptures could not be fulfilled in thee?—Now, I tell thee as thy desire of death is known to Me ; so are the hearts of many, who think wonders will come at thy death, and their deliverance will then come ; therefore, they are wishing and longing for the time :—This is known

to Me; to be in the hearts of many, among thy Believers, but they will not tell their minds; therefore, I worked the same desire in thy heart, that I might shew them their folly—that no wondrous deliverance can come in the manner they expect, before *My appointed time* to work deliverance *for the whole*; and *that* will not come *in a way* that is judged by man. I shall first try the Nation by heightening their afflictions before I shall bring on any deliverance; that I may see what they will do, when the Burden comes heavier upon them. Shall I cut off a whole Nation for the sake of a Few? And many are known to Me whose hearts are like Jehu's—see my Zeal for the Lord of Hosts, while their Eye is only to their *own self Interest*? For, I now tell thee, there are Many who are looking more for the Loaves and Fishes, than for My Kingdom of Peace, that they may enjoy every happiness in Me, and be freed from every Temptation, and feel an heavenly joy within.—This however is known to Me to be **THE DESIRE** of Some, who say they come in by the Sheep-fold; and *these latter* are the People, that must look *for a Reward*:—but the former, that come in for the Loaves and Fishes, do not come in by the Sheep-fold; and therefore, I tell thee their expectations will fail. But let not thy heart be wounded, nor thy Spirits grieved because I have told thee **WHAT** is in the hearts and thoughts of some of the Believers, thinking thy Awful Trial will bring on Deliverance to them, which I tell thee it will not, but only heighten their Sorrows, if I take thee out of the World, before **THE END** draweth near:—know, I have told thee it would heighten their troubles, sooner than cause any Deliverance.

—Therefore, I tell thee the way they have planned happiness for themselves, would only bring sorrow upon their heads. If taking of thy Life would be any Comfort or Blessing to mankind; and would add to their happiness and My Glory, Do they vainly think I would prolong thy Life to live in a World thou art weary of? I tell them, No! their ways are not as My Ways; nor their thoughts as MY thoughts. It is for the sake of True Believers, who have a single Eye to My Honor and Glory, and for the Good of Mankind, that thy life is prolonged till all Truths are made clear before them, and their Hearts are prepared for My Visitation to receive My Spirit;—but I know Sorrow hath filled thy heart, because I have told thee, the hearts and thoughts of some of the Believers, who expect they know not what.--Now, let them call reason to their assistance, and see if they judge Me a Merciful GOD, whether they think I shall destroy the Nation to *save a few* before they are tried with deeper Judgments. And let them consider what I told thee, when I first ordered thee to publish to the World; if I should pull the weeds too soon, the wheat would be destroyed:—and how could your Nation stand if I cut it short when ye are surrounded with a Foreign Enemy? And yet I tell thee, such are the wild Ideas of Many in your Nation, thinking they should be more happy if the Land was cut more short. This I know is a folly in many, and I tell thee IT IS A FOLLY—for who then would protect your Land? Know what is said in My Gospel, let both grow together till Harvest;—and so I tell thee of this Nation—They must both grow together till the end draweth near—and so

far from *thy death* bringing them an happy deliverance, I now tell thee if I take thee shortly before the end draweth near, they would find themselves as Ships without a Pilot ;—One would say he was directed one way—and Another, Another, till strife and discord would be among them. Here I have shewed thee from the Shadow of those that say they have been visited, and have different directions given ; but to what confusion would all things go, if every man followed these different directions? For I now tell thee in the end, they will find the Truth of all MY Words to thee, and from A FEW you may plainly discern it ; therefore I tell thee they would be like a Ship without a Pilot tossed to and fro with every wind, if they were left to their own Wills. These things I have explained to thee to shew thee the folly that is in mankind ; they know not the way to plan for their own happiness.—And now I will tell thee another reason, why their thoughts are vain and foolish, to think if thy awful Trial was come, and My Spirit was poured out on them, that they were visited, as thou art visited, they would be more happy—This, I tell thee is a folly in man ; for while the World stands full of unbelief, and they are judged as madmen and fools, they would be judged so ; and so much the more if the Spirit of Prophecy was now given them ; because I tell thee this must be *the end* to them, that are chosen to be present with thee at thy awful Trial ; that the words of the Apostle might be fulfilled—“ye may all prophecy in your turn,” and that My Gospel may be fulfilled “TO BE BORN OF THE SPIRIT.” These things must come in their time, when your Nation is

more enlightened, and the truth hastening on upon all Nations, to make all things more clear before them; then they may receive My Spirit with Joy and say, "THE COMFORTER IS COME." But, now I tell thee as a field of Wheat being cut before it is ripe withereth away, and never comes to good Corn;—perfect so I tell thee would the Visitation of My Spirit be, to be poured out upon the Believers before the corn be ripe for the Harvest.

Now, let them call reason to their assistance;—Supposing every man that was present at thy Trial, had the Spirit of Prophecy, would not the World say they were all mad? I tell thee, yes! and it would do more harm, than good amongst mankind; and every man must bear his own burden of being mocked, despised, and ridiculed—but now the whole burden lays on thee; thou appearest the Standard for All—for though men say they are Madman to *believe* in thy Visitation, yet, how much more would they say they were Mad-men if they began to prophecy? Was the Spirit of Prophecy given to Many as things stand at present, it would do no good to Mankind, only would cause confusion amongst them, and bring the burden the heavier upon themselves. Now, as I know the eagerness of Many to wish for thy Trial, because I have said *in the end*, it should be like the day of Pentecost; so they expect great things from this Visitation. But let them call reason to their assistance, what My Disciples went thro' after My Death, that the Holy Ghost was poured out upon them—but know, while I lived and was in the Body amongst them, the whole burden was laid upon ME: now perfect so I tell thee of this

Visitation—while thy Life remaineth, *the whole must lay upon thee*. They can but blame the Others for only *believing*; but if I should take thee out of the World in the State it now stands, and when *unbelief* so much *abounds*, MY Work must cease; or My Friends must get themselves into trouble, if I should command them to go through the work, and visit them as I have visited thee. This, I tell thee would not be to their Joy: but would heighten their Sorrow, and make their load and burden the heavier:—so I plainly tell thee, the thoughts of men are vain and foolish, to wish to take THE BURDEN from thee, and lay it on themselves. Let them discern how thou art confined, and how the World would mock thee, if thou wast known to appear in public;—then, how can men vainly wish to *be mocked the same*? For, I now tell thee they would be *mocked* the same if they pretended to prophecy;—or if even the Spirit of Prophecy was given them—they could not go *boldly* abroad, to face an unbelieving World, as they now do. All these things I have laid before thee, as I know the working of Many Hearts, how they judge the time rolls on, and thy awful Trial is not yet come, for them to be visited with the Holy Ghost, as they were in the day of Pentecost. This I know is the thoughts of Many—and this I know is the desire of Many. But now I shall come to reason with men, and let them look to thy Visitation in whatmanner I led thee on, year after year—expecting every year men would meet together to prove thy writings, whether they were of God, or not:—and by so doing thou sayest every year seemed but as *one year* to thee:—but how would thy heart have failed thee, if

I had told thee in the beginning of the number of years it would be, before Any would meet together to examine the Truth;—and that None of those men whom I ordered thee to write unto, would come forward *to own the Truth*, that was put in their hands? This would have sunk thy Spirits low, and made thy burden too great for thee to bear, if thou hadst all these things to look forward to—the number of years—and the backwardness of the Ministers I sent thee unto:—but, know thy own judgment, how thou always thought, because I assured thee, thy Writings would be proved by My Chosen, that would come to Taylor's (Exeter) to enquire into some Truths;—*this*, I told thee My Chosen men would do. Now, reflect with thyself what Judgment thou drawest in thy own mind and heart, and thy Friends' together,—that it was the men to whom I bid thee write:—but had I told thee then men would come from distant parts of the Kingdom, to enquire the Truth at Taylor's, would it not have filled thee with jealousy and doubts of the Truth? In thy heart thou answerest, yes!—And now I answer it would have discouraged thee to write to the Ministers of Exeter, if every clear Truth had been told thee;—and yet discern how much greater than thy expectation, or any thought that filled thy head, have I brought the things round for thee—and let reason take possession of thy heart, if I had confined thee to a few in Exeter, and they had been Believers, would the Truth have fled abroad, and been made so clear in other places, as it now is? In thy heart thou answerest, no! therefore, I have done more for thee, to make the Truths clear for the public World, than ever entered thy thoughts, though I disappointed

thee in the Judgment thou hadst drawn? Now, perfect so, I tell thee, is the case of Believers:—as distant as things have come from any Judgment thou hadst drawn thyself,—and all came to the perfect Truth of My Words in a more strong and clear way:—so I tell thee, it will come to ALL. For, reason must tell thee had thine been confined to Exeter, they would as soon said, they were Mad-men; as they have said it by the others, and the Truth could not be made known. For, if the unbelieving World *now* say it was smuggled up by Friends, when it is publicly known to the World that the Truths were put in the hands of Ministers who do not believe; and who would have contradicted the Witnesses if they were not TRUE.—Now discern if people plead their unbelief from the way that I have brought it round,—how much more room would they have for unbelief, to say it was a false thing of Friends if these Ministers had come forward AS BELIEVERS; then, indeed, there could be none to say the Truth could be proved by Any other, than by Friends. Now, as I have shewed thee the weakness of thy Judgment, that thou couldest not make it clear to mankind to prove it was not the deceit of Friends; so on the other hand, I shall shew thee My Wisdom, and the weakness of men's Judgment, like thine, to expect so hastily the pouring out of My Spirit; because I said when every Truth was made clear of the Vision I shewed thee in 1794, it should be like the days of Pentecost to Man. Now, I tell thee as these words were put in print; so if I had hastily fulfilled them, Would not the unbelieving World say it was an infusion in their heads, because they would make thy Writings

TRUE? Then who would believe them? I tell thee no man! Therefore I disappointed them at first, to prove to the World there was no deceit in them: neither would they take any notions in their heads of being visited by My Spirit, like the Disciples of Old, when they were not. Then where is the man can condemn their Innocence?—And now mark the year that is past, how they came from different Quarters expecting the Visitation of My Spirit, and the fulfilment of thy Prophecies; but here again like thee they have been deceived. Then where is the man can condemn them? To say they have filled their heads with confusion, that is not REAL and TRUE.—This, must convince the unbelieving World and plead in their behalf, that there is no Infusion in them, to FANCY things that are NOT REAL.—And now I tell thee as My Wisdom have cleared their Innocence in a way they never expected: so I tell thee, I shall clear them when I come to the purpose, to fulfil My Words that the unbelieving World might not have room to say they FANCIED these things, because they were said in thy Writings: for then they might have FANCIED them before I had fulfilled them, according to their own Judgment as they had expected. Therefore, I tell thee as disappointments by placing a wrong Judgment happened to thee; perfect so it hath happened to them;—but now I shall come to the same reasoning with them, as I came to with thee.—How would it have discouraged Many that came forward at thy Trial, if they had known My wondrous Working was kept back FOR THE END:—that the BEST WINE was *reserved for the last*; and that THE LAST TIME was not come? This, would have discouraged them, as it would have

discouraged thee, to be writing to Ministers, if I had told thee they would never come forward with THE TRUTH:—and yet I tell thee, THE TRUTH is come forward MORE STRONG to convince AN UNBELIEVING WORLD, that say it was proved by nothing but Believers; than it could possibly have been, if these Ministers had been Believers:—and perfect so I tell thee of THE END, I shall make the Truth much clearer to prove their Innocence and My Visitation to them, than it could be proved if they had never been deceived.

A Dream of Four White Oxen,

AND

The Parable of the Black.

HERE I shall introduce a Dream that a man had (and which is founded upon a true Story) concerning his travailing till he met with a Team of White Oxen, and which is the Introduction of the “large Crock, or Pot of Gold” mentioned in the Book I published last year at Stourbridge. It is as follows:—

“The Dream of the Crock of Gold in the 26th page of What manner of Communications are These?” thus began. “A man dreamt he should go till he saw four White Oxen in a Plough, and then he should have great Possessions. The man went eighteen or nineteen miles; at last he saw four White Oxen ploughing—he went up and

spoke to the man, and told him his Dream. The man laughed at him for a Fool—and said, he dreamt the same night, that he should go to such a place, and dig up a French Nut Tree, and under it he should find a large Crock or Pot of Gold”——See the continuation in the 26th page of my Book.

The Parable of the Black is as folloves :—

“ A Black told my Father, that God Almighty killed his Father cowardly in bed ; for if he had been out upon his Father’s Barks—it was not Twenty God Almightyes could have killed him ; for then he would have run for his life.—See the explanation in the 27th page of my Book.

THOMAS P. FOLEY.



The Continuation of Joanna’s Communications.

“ Now I shall reason with thee of Pomeroy--Had he come forward A STRONG BELIEVER affirming the Truths were put in his hand as an exalted Character—I ask thee, who among the unbelieving World would have believed his report ? But now every reasonable mind must know from the strife between ye, and THE UNBELIEF that is in him, every Witness must be true, and thy Letters to him must be true ; or he would have come forward, and denied the whole, if there was any falshood or deceit. So here I have shewed thee from Pomeroy I have brought it round in a way the unbelieving World do not discern, to prove the Truth is proved *by enemies* as well as *friends*—and so I tell thee of the end—I shall make every Truth clear in a way that ye know not ;—and

mark the way, the shadow began by Strangers coming from different Quarters to search out the Truth THROUGH FAITH:—and so I tell thee, men will act THROUGH UNBELIEF when My appointed time is come;—but know I have told thee the *best wine* is reserved to the last; and My Visitation to thee shall rise higher and higher, brighter and brighter to the perfect day—and they shall know what was sown in weakness shall rise in power;—what they judge was spoken in foolishness they shall find I will prove in wisdom.—But I now tell thee, it was but to try thee, that I said I did not tell thee thou shouldest live to see the end of the year that is past;—but shall I take thee out of the World before I have *clearly proved* to mankind thy Visitation is from the Lord? For, I now tell thee, if My Wisdom that lies behind was revealed to another and not to thee, thousands would say thy Visitation was not from the Lord; therefore, I tell thee to make thyself easy, till I have cleared up every mystery, why I began to speak in words, and in VERSE that appeared LOW to man—why I have kept back the best wine for the last—and why I have ordered these simple Fables to be put in print—and compared with the Nation; which I know thy foolish Wisdom cannot bear the thoughts of—and yet I tell thee, thou wilt see *the end* to prove it *true*—and the very thing thou thinkest *most simple*, I tell thee, the Nation will find *most true*—and discern how the Horn is blowing by Those that are gone forth to give the warning; and how the unbelieving World is MOCKING the warning;—perfect as the Lady did (in Foley's Book) and persuading others to the same unbelief as she had.—Therefore, I tell thee Those that MOCK the warning that is given

—the Horn that is blowing for men's Salvation have all to fear their own destruction, that it will come upon them, as it came upon the Lady in a day and hour unaware;—therefore, I tell thee thy judgment is weak to wish that Parable out of the Book;—for that Parable shews *the end* to those that mock the Visitation of the Lord:—for I tell thee their laughter will be turned into mourning, that say they have nothing to fear from all My Warnings and Threatenings:—they will find they have ALL to fear: so do not judge thyself wise in wishing it not to appear:—for I tell thee THAT will appear *in the end* a Standard of condemnation to this Nation, and every Nation that MOCKS the warning when they are warned—so thou set thy heart at rest, for I tell thee, the thoughts of thy heart are evil to wish to have it out of the Book.—But this I tell thee as the ponderings of thy heart have been to despise the Parable, because it is not in a manner that thou judgest CLEAR for the Lord to bring forward consistent with the Bible,—and therefore thou canst not bear it, and wisheth to have it taken out;—so I tell thee of the Nation,—they may wish it not to be fulfilled, that the truth may never appear:—but as I tell thee the Parable must remain; so I tell thee, THE TRUTH will appear. For, the Parable is like the Bible, that I compared the Children of Israel to an adulterous Woman, and so I have compared the adulterous Nations—and though the words are not put into a Song in My Bible; yet, I tell thee, the Parables are the same. So here I have shewed thee thy pondering thoughts are wrong;—and full as wrong are thy pondering thoughts to wish to leave the World before the best wine appeareth; for how could I clear My

Honor in what the World mocks and despises by another hand, to prove thy Writings came from ME. I now tell thee, the World would say, it did not all come from one Spirit, if I should take thee out of the World and clear up every Mystery by another hand for to make the Water Wine—for AS WATER thy Writings appeareth to thousands; but I shall turn it into Wine. By all the directions of the past I shall clear them in the end by the same hand that I begun: and perfect so, I tell thee, I shall clear My Honor in making the Woman an Helpmate for man, which appears as great folly to thousands as they say thy Writings appear. For the Wisdom of their Creator is blamed by the Creature, and this hath been done in every Age of the World;—and point out the Age that the Wisdom of God was not blamed by man when I came to visit by My Spirit? In thy heart thou answereth there is no Age, but man hath condemned My Visitation to the Prophets:—and so I tell thee Adam begun to cast the blame upon his Creator; and thus All Ages have gone on; and so I tell thee they will go on to the end till sudden destruction comes upon thousands, like the sudden deaths that have been to Many, and *remarked* in this year, 1805—and deep I tell thee they will *remark the end*.——Now I shall come to thy pondering thoughts—I said, I would clear up the mystery of thy Visitation *by the same hand* I began; and thou sayest in thy heart *thy hand* is stopt writing, and the writing is given to Another; so if I make thee a mouth and voice, I do not make thee *the hand* to end that which I made thee to begin. To this I answer from the

Fall.—I took thy Writings from thee to clear up every mystery ;—for know, I said *the same hand* that brought the knowledge of the evil, should bring the knowledge of the Good. Now, if you take *the same hand* without calling the Woman *the same hand*, you must say it must be brought by Eve ; but know I have told thee *by the same hand* I mean *the Woman*. And now I tell thee Perfect as thy Writings began by thee and carried on by other Handmaids :—perfect so the promise began by Eve to lay the Foundation for Another to *claim* and to *build* thereon :—so I tell thee the hand is alike,—it cannot be *changed to man* : and perfect so I tell thee as thy hand began the writing from My Spirit ; so the hand of Woman shall end. Then now discern what is meant by the same hand ;—it is not meant the hand of Eve that plucked the evil, and brought the knowledge of the evil, shall bring the knowledge of the Good :—and yet I tell thee the Foundation was as much laid by her in speaking the Truth, and casting her blame on the serpent ; as the Foundation of thy Writings was first laid by thy hand—and as men blame the Foundation that was laid by thee, and thousands judge it foolishness what thou hast penned, because they do not discern the mystery, nor understand what thou hast penned :—perfectly so I tell thee is the mystery of the Fall ;—they do not discern the promise—her First Reasoning—and her second truth neither do they discern the Fault in man ; neither do they discern how soon the Curse came on again from Noah after the World was drowned, that he pronounced upon his Son ! These things are not discerned by men ; therefore, the blame layeth upon the Woman without discerning

Adam was as easy to fall by the weakness of the Woman, as She was by the subtilty of the serpent : —but see how the blame was cast? These things men do not discern —therefore, they go on as Adam began, to cast the blame upon the Woman —and My Honor can never be cleared for giving the Woman for his Helpmate, if I do not clear My Honor to fulfil My Promise, and make her for his good—and perfect so I now tell thee, I cannot clear My Honor in the simple manner I have often spoken to thee ; therefore, I tell thee, I shall clear up THE WHOLE by the same hand I began—that meaneth, to be a Mouth and Voice in thee, to speak the words, and by the hand of Women to be penned :—but let no one judge from these words, that what I have begun by thee as a Mouth and Voice, that *other Women are to end*, that I shall be a Mouth and Voice to them. For, now I tell thee, there are Many that if they were to hear these words without having them clearly explained, they would say thou wast but a Shadow ; for they were the Substance. Therefore, I tell thee all I mean by another hand of Woman, is, to finish what thou hast begun, and to pen the words that I shall deliver to thee, and thou to them. Here I have shewed there are many things laid behind to clear up the whole ; and thou art wrong to wish deliverance from the World, before I have *cleared up the whole* and confounded all Gainsayers.

*Joanna's Communications in continuation—on
the Song of Lord Burnet.*

Tuesday night, July 16th, 1805.

“ After I was in bed, I was pondering upon the whole, and I was deeply answered that by the hand of the Woman, the Lord would confound men and devils—the devil for betraying her—and man for blaming his Maker for giving the Woman to him.—After these words I begun to ponder upon THE SONG OF LORD BURNET:—and it was deeply answered through a Song, yet, the Parable was deep throughout. It begun to be answered me from the first words,—“ By One, by Two, and by Three”—and THREE were the Judgments threatened upon the Nations—The Sword—The Plague—and the Famine, and these judgments they were calling down. And I should observe how the Shadows of the Three were in the Nations abroad, that had already come:—and Three things and been in this Land—The Dearth of Provisions—the Sword of war that you are engaged in, and the Thousands that have been lost thereby--and the burden to carry on the war,—and though these three things appeared before them; yet, the Nation was like the Lady to smile upon the World with all its Vices, and their hearts were fixed to wander from God; as the Lady wandered from her husband to seek after another lover. Perfect so was the State of the Nation—and though they were warned of their dangers, as the Foot-page warned the Lady; yet, their Confidence was perfect like hers to smite the person that warned them; and still Self-confident in the love of the World to wander from God, as the Lady did from her husband. So that, every step of the

Fable was the Perfect Likeness of the Land;—and I should discern from the Foot-page after acquainting his Lord with the whole, how he called down his men “by One, by Two, and by Three,” *the second time*, and so are the Nations going on the same, to call down the *three judgments* that were *first threatened*. And in this Nation Believers are gone out to blow the Trumpet, to sound the alarm—yet, neither the *past*, nor the *present* had any effect upon thousands—They, perfectly like the Lady, that knew the Foot-page had seen her;—knew, he had threatened her; heard the trumpet blown that dangers were near her:—yet, She was still self-confident till her destruction came. And perfect so is the Nation. Now, they have heard the warnings—they have seen the Judgment from the past harvest—and the other burdens that are upon the Land, and yet they are still Self-confident—therefore, the Song thou canst not bear is the True Picture of the Nation—and a Picture for the Nation to draw their True Colors before them.—And to shew their perfect likeness I ORDERED THAT SONG to be put in print.—And know what I likened the Children of Israel to?—to a treacherous Woman playing the Harlot:—and what did I say in my Gospel? To what shall I liken this Generation? And now I say the same, to what shall I liken this Generation? In the Parable of the Lady I have shewed thee to what I have likened it to? Therefore, be not thou like the Self-righteous to think thou art more wise, and more holy than Me—that thou canst not bear to liken a Nation that is wandering from Me, as the Lady did from her Husband, unto an Adulterous Woman. Here I have shewed thee the perfect likeness; and I now tell thee the

Self-confident have to fear the perfect end of the Lady. I know THAT SONG is as much disliked by Many, as it is by thee: therefore, I worked in thee to think upon the Song, when not reading it, that it may be answered for others. So let thy pondering, and My Answer be copied off, and sent amongst the Believers, that they may discern the depth, and answer to the whole. But now I know thy pondering thoughts—It was not so answered in that clear manner, when it was printed. To this I answer;—had it been answered clear to every particular, I could not have tried the Wisdom of men, to what they would place a Parable, that is so plain before them, to shew *the end*? How could I try their judgment, if I had pointed out every particular? therefore, I gave an explanation in a manner they did not understand of the past ages and the present. For I now tell thee like the destruction upon the Lady it came upon the Jews of old, and upon Jerusalem. And, if you discern My Gospel you will discern the destruction will come the same. Therefore, I tell thee it is not the Song that you are to look to, nor the form it is placed by man: but the sense through it contains. And I now tell thee there are many Parables in the Bible as much mocked and despised—as much ridiculed and not understood why they are placed in such a manner, as *that Song is*. Therefore, I tell thee it was My Wisdom to bring forward such a Song, and shew the perfect likeness from the Song, that men may discern the meaning of the Parables that are in My Bible. Now, where is the man can point out a more perfect likeness of your Nation, than I have pointed out from the Parable thou so much hated? Now, canst thou answer from thyself, that thou canst point out a more clear way, to shew the

Nation in its true colors? In thy heart thou answerest, no ! Now, I tell thee the Form of the Song, and the manner of the words, if men find fault with and blame ; they must blame the Authors that made it : because the Song was not composed by thee—but it is the Parable to shew the likeness of the end, that I commanded it to go in print. And I now tell thee I confined thy senses not to discern the manner of the Song, that thou shouldest not alter it when it was printed. And now I have told thee if they blame the Song, they must blame the World that made it :—and yet the Parable is deep as I have told thee :—and now I shall answer thy further pondering heart, from the manner I have explained it in the Book ; and perfect as I have explained it the end will be ; for the destruction must come in the end upon the root of evil—upon the author that tempts man to sin.



On Joanna's Temptations by Satan at Bristol,
in 1804.

Now I shall answer thy pondering heart why should I suffer thee to be thus tried and tempted by the devil by every art he could invent, is thy next pondering thoughts in reading the whole together, what thou wentest through, in the year that is past ?

Simple as this may appear of My permission, as it could not be without My permission ; so this hath appeared marvellous in thy eyes pondering on from the past :—but mark what I told thee in

the beginning of the year, *that year was a Type of the end.* And how could I so clearly FREE the Fall of the Woman, if I had not suffered thee by every way satan could invent to be tried and tempted to the uttermost? And how could I so clearly shew My power that I kept thee in the midst of Temptations, if I had not suffered thee to be tempted? Now, I tell thee, if men discern and weigh the Book deep, they must discern it was impossible for simple Women to be together in all the wondrous working that came to thee, if My presence had not been with you: fears, I say, would have alarmed the whole. Now, I tell thee as thy pondering thoughts have been; so are the pondering thoughts of Many; for all hearts are known to Me. Therefore, I worked in thy heart and thoughts the perfect thoughts I know are in others; that I may answer them by thee; as thou knowest I answered Peter, when I knew the thoughts of the Pharisee. I brought the Parable forward to My own Disciple:—and so I tell thee I bring things forward to thee, to answer the World by thy simple thoughts. And now I tell thee as thou hast pondered, why I suffered satan to tempt and try thee: so I know men ponder from the beginning, why I suffered satan to come in that manner to tempt, and try the Woman at first? The same, I tell thee, they have pondered of Job, why I have suffered satan to try there? And others have pondered in the Gospel, if I was the SON of God, why I should suffer satan to tempt Me? All these pondering thoughts, I know, are in men;—which make Many jealous of their Bibles, and fill them with unbelief. It is not consistent with the Wisdom of God, say they, that His Son should be tried

and tempted by the devil? This is known to Me, are the thoughts of men:—perfect so I tell thee of the Prophets—there are many things spoken by them that I commanded for Types and Shadows which appear full as contrary to their Judgment, to come from the Wisdom of a God, as the Parables I have ordered thee to pen. Therefore, I tell thee to shew them My Bible in all its Simplicity and Truth, I have permitted the Likeness of the whole to come to thee IN THIS AGE; that men may see the Truth of My Bible, when they have seen the clear Truth of My Visitation to thee, and thy Prophecies. For I now tell thee the hearts of men are known to Me, There is not a pondering thought in thy heart, that can appear simple in thy Writings, that doth not appear simple to men in the Bible. And I tell thee there are Thousands and Tens of Thousands, whose hearts are concealed from the World, but their hearts are not concealed from Me; for every thought is known to Me—and though they boast of the Scriptures of Truth; yet, I tell thee, they do not BELIEVE the Scriptures are TRUE:—neither do they *believe* they will ever be FULFILLED. All appears simple like thy Writings to Thousands:—therefore, if it was not for Prophecies to awaken them out of their unbelief, the Nation would perish like the World of Old. Therefore, thy pondering thoughts are worked by ME, to shew the perfect state of man, how they ponder in reading the Scriptures. For, I now tell thee the Song thou despised so much in thy heart, is not more despised by thee, than My Bible is by Thousands. And I tell thee conscious guilt will hereafter condemn *Many*,

when they see thy Prophecies fulfilled; that they have looked upon My Bible with as much dislike, as thou lookest upon that Song—and they take as much in question the devil's tempting the Woman in the beginning why I should permit it:—as thou ponderest in thy heart why I permitted all thy temptations, and for what use they were printed. But I tell thee for what use they were printed? To prove to mankind **THE TRUTH** of My Words—**THE PERFECT ENMITY** between thee and satan, which is plainly proved from thy **FIRST VISITATION**; and from **THE ENMITY** they must see the promise, “**THAT THE SERPENT'S HEAD MUST BE BRUIZED**”—Therefore, I tell thee and all men, thy Visitation, and thy Prophecies, are **NO ADDITION** to the Scriptures; but a **FULFILMENT** of the Scriptures.—Therefore, I tell thee, no man can say thou hast added thereto; or took therefrom:—but perfect as the words were spoken, perfect so they are now fulfilling, and that every Soul will know, I have begun, and I shall make an end.”



ON THE BEGINNING OF THE BOOK OF,

WHAT MANNER OF

COMMUNICATIONS ARE THESE?

“ And now come to the beginning of the Book, and mark from thy First pondering thoughts, the happiness thou feltest in obeying; and the fears thou hadst in disobeying:—yet, these things

appeared to thee simple to stand in print;—but to thy simple thoughts I shall answer? How could I bring all things to your remembrance from the Foundation of the World to this day, to lay the whole state of the Woman before your view? Her first simplicity? Her first Innocence, if I did not bring the Shadow of the likeness in thee? Now, I tell thee from thy thoughts and simple pondering was the first thought and conduct of Eve; that she would stand to her first words,—and disputed with the serpent, saying, she should fall from her happiness, if she went from them. This, I tell thee was the beginning:—but mark what followed—as thy fears arose thou hadst disobeyed concerning the Book being wrongly placed; and all the horrors of hell arose in thee by My permission, to shew the perfect state in the beginning, I permitted thee, **THOUGH INNOCENT**, to fear thou hadst acted wrong—and I permitted satan to work every horror in thee, that I well knew he worked in Eve: that you might perfectly see the likeness of the Creation—what was the Woman's first simple innocence—what her next horror and confusion after she was betrayed—like thy horror when thou wast filled with jealousy, fearing thou hadst disobeyed. Here stands the perfect likeness of the Woman in the Creation, in the beginning of thy Book, that appears simple to thee; and I tell thee as simple it appeareth to Many; because they do not discern My footsteps, to call every thing clear to Men's Remembrance.—And now I shall come further to the purpose of the Fall—when I entered strong into thee, know, the words I spoke within thee against the tempter—I said——

“That hell should tremble, and should fear.” These were the first words I spoke to thee, when I entered within to comfort thee, and to condemn that evil power, that so strongly sought thy ruin.—Then, now compare this with the Creation—“the serpent said unto the Woman, yea, hath God, said, ye shall not eat of every Tree of the Garden?”

“And the Woman said unto the serpent, we may eat of the Fruit of the Trees of the Garden:—but of the Fruit of the Tree which is in the midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.” “And the serpent said unto the Woman, ye shall not surely die.

“For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, knowing good and evil.”

Now, I tell thee from this chapter is the perfect simplicity of the Woman, that was in thee in the beginning of the Book.—Her innocence was *betrayed*; and her misery came on—By her the Truth was spoken; as every true word was spoken by thee when thou wast in agonies of sorrow. In the beginning when thou feltest joy, thou didst speak the truth in the simplicity of thy heart—and when thou feltest sorrow and despair, thou didst speak the Truth of the feelings of thy heart. Then now see the true state of the beginning—“The Lord said unto the Woman, what is this thou hast done? And the Woman said, the serpent beguil’d me, and I did eat?”—Then now see the likeness together; for Eve’s last words were spoken with truth, I tell thee, in agony and despair. Then see My answer—“The Lord God said unto the serpent, because thou hast done this,

thou art cursed above all cattle, and above every beast of the Field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.”—Now, let men discern the perfect likeness of My words to the old Serpent, the devil, when he had betrayed the Woman, and caused her Fall—and My words when I appeared in thee, saying, the devil had laid his Net, and he should surely fall therein.—Let them weigh them both together, and see the likeness of My Love and Anger, and My Fury against the arts of hell.—Now come to the following words—

“ I will put enmity between thee and the Woman, and between thy seed, and her seed:—it shall bruize thy head.” Then, now mark the words I spoke within thee, that I would make hell tremble and fear;—and redeem man from his power; for I should conquer hell—they should no longer bruize My heel; but My Fury should fall on hell. Now, let them weigh these together; then they will see the perfect likeness of the Creation now brought back, and called to their Remembrance, and laid before their view by the simple manner I have worked in thee, to place THE WHOLE before them. And now mark the Chapter further—“ The Lord God said, Behold ‘ the Man is become as one of us, to know good and evil—and now lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever. Therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So HE drove out the man; and HE placed a flaming sword which turned every way, to keep the way of the Tree of Life.’—Now, weigh these words with the words which were further spoken in 17 and 18th

pages of Foley's Book—I said, what was done in the Secret Chamber should be made known upon the House Top:—for I said, I would clear every mystery. And now I will tell thee, every mystery I will clear, to prove every thing from the beginning, and to shew the likeness of every Shadow. And now come to the NEW CREATION. The new Covenant that I said I would make with man:—and how I placed the Forbidden Fruit? But here thou hast pondered in thy heart they were never put to the Trial? To this I answer—They were not put to the Trial, when thy Trial was, because none but Friends were present—and the others refused to come:—so they have not YET been put to that TRIAL: neither was satan's Trial, when thy Trial was—his head was not bruized with My Heel, though the words stand together:—neither is the Tree of Life come to man, that the Sword was placed to keep for man. All is not YET fulfilled:—and yet I tell thee from thy pondering thoughts, are the thoughts of Thousands concerning the Bible. Thou judgest thy Trial is over, and no forbidden Fruit appeared to be REJECTED OR REPROVED: therefore, the Command I gave thee was of NO USE; without considering “THERE IS A DAY TO COME, WHEN THOU WILT FIND THE USE OF ALL.” Now, I tell thee, like thy thoughts thinking all was fulfilled, that thou hast nothing more to fear from the Command which was given in the NEW COVENANT: perfect so men judge the Bible—they think all is over;—the time is past—My Heel was bruized—All was finished—there is no future day to come, to bruize the serpent's head.—As thou hast been pondering in thy heart, there is no day to come *to try the Forbidden Fruit*; so

men judge there is no day to come for the evil to be tried—for the Promise to be claimed:—for the Tree of Life (that was preserved) to be obtained by man. All they judge is passed by, and forget, as thou judgest by thy Trial, all is passed by, and the caution was of no use; but, I tell thee a day *will come* when thou wilt find **THE CAUTION TO BE OF USE**—and perfect so they will find the Scriptures—the days are coming when **ALL SHALL BE FULFILLED**. Now, mark further of Cain—after the first sorrow of Eve was over, her sorrows begun again by Cain's murdering Abel—And now mark how thy sorrows begun again by the strong temptations of the devil?—how the horror of hell came upon thee, more than thou knewest how to bear, after thou hadst felt the Power of My Spirit, and the Promise I had made thee? Here begun the Shadow of Eve in thee—how the powers of darkness attacked her? What horror and misery she felt, when one was slain, and the other fled? Here begun the Shadow of Eve in the beginning of thy Book.

ON NOAH.

Now I shall come to Noah—Therefore, I ordered thee particularly to put thy life in print, that they may see how the Creation goes on from the Shadow of thy simple life. Now, mark when the sons of men had provoked Me to anger by their sins and disobedience, that I said, I would destroy them, but Noah found grace in the eyes of the Lord. And now let them mark the Shadow in Thee—as Noah was the only man that I said

was a just and perfect man that walked before God, and found favor in My sight—perfect so was the name with thee. But now I shall come to the mystery of the name. Though Noah found favor in My sight, and did all that I commanded him, and man was preserved in the Ark that Noah built. Here Noah showed his love to Me, and I to him:—yet, know from Noah the Covenant of Peace was not established—for know, how soon Noah's anger was kindled against his Son. Here was Innocence and Peace, Love and Unity soon broken off between the Father and the Son: perfect as thy Love was broken off—for here satan took advantage to work between them, that their Love and Unity should be turned into anger. Now, mark the Covenant that I made with Noah——“Be ye Fruitful and multiply, bring forth ‘Abundance in the Earth: and I will establish ‘My Covenant with you—neither shall All Flesh ‘be cut off any more by the Waters of a Flood—‘I do set My Bow in the Cloud, and it shall be ‘for a Token of a Covenant between Me and ‘the Earth.” Now mark after this Covenant, the Covenant of Peace was broken with Noah and his Sons. How was their Love turned to anger and confusion? And sin, and sorrow increased as before? Though I tell thee, My Love to man to preserve him in the Ark was perfect like thy Love to Noah—and though My Covenant was made not to destroy the Earth any more by the Flood, and the Bow stands a mark to this day—as thy Love stands on Record: so do My Bow stand on Record of the Covenant I made with Noah, and is seen in the Clouds. But, how did man go on to wound My Heart, and grieve My Love, to turn from Me after I had shewn so much

Love to him? And yet discern the beginning—the strength of his Faith—the obedience of his Love,—in what manner he began by every obedience; and yet see how soon the whole was chilled? And see in what manner his Sons went on, that the Generations of Noah was soon broken off from love; as thy Love and his was broken off.—But now mark where stands the fault? Was the fault in the Woman there? I tell thee, No! And yet thou sayest in thy heart, if I bring the Parable to thee there was fault in the Woman to break it off, because there was fault in thee to break off the love:—so thou sayest in thy heart, that the Woman stands still condemned from Noah and his Sons, as well as from Adam? To this I answer—the powers of darkness have been pursuing you ever since the Creation, and by the advantage he had over the Woman, is pleading the Promise of man's death, and by every art is working his destruction. And now I tell thee from Noah and his Sons, if he could not gain the advantage over the Woman, he would not have rested till he had over the man. For I now tell thee as thou ponderest in thy heart the time is past of the Forbidden Fruit that I placed in men, that refuse Me coming in the Spirit to the Woman, as a Helpmate for man:—so would satan have worked in man, if he could not have betrayed the Woman,—the time was past and the things were forgotten; as Noah and his Sons forgot what destruction Sin had brought upon Mankind.—Therefore, I tell thee, satan would have found a way to tempt men to evil, if he had not done it in the beginning—but as he had done it in the beginning, and the blame by man was cast on th

Woman, and on his Maker for giving him the Woman—then, know the words that I have told thee, that I will clear My Honor by the hand of the Woman to the shame and confusion of men, who now blame My Visitation to the Woman, to claim the Promise for the destruction of satan, that caused her Fall. For, I now tell thee, if men discern the Love of Women for Me, and their Love for the good of Mankind—It hath been like thy love to Noah:—but here thou sayest in thy heart in thy love thou wast to blame, because by thee the love was broken off? Now, I tell thee as that perfect Innocence was in the Woman, so satan's arts broke off the love which brought on the sorrow to Mankind. Therefore, in this I'll not blame thee: but I tell thee the Standard of thy Love that is placed in the Book is to shew My Love to man in the case of Noah to preserve him in the Ark—and his Love, Faith, and Obedience, in building the Ark, and still to shew it was broken off from being a lasting and happy Union between God and man—and perfect so I tell thee in all ages,—where there was love it caused sorrow; as satan trieth to break it off, and to cause discord between God and man. Therefore, THY SIMPLE HISTORY is but a Shadow to shew how things went on,—and how thy Love was broken off—to shew THE SHADOW of the Deluge how soon the love was broken off after My wondrous deliverance to man.

ON PARABLES.

“ Now I tell thee from Jezebel stands the Type of the Lady, that I ordered thee to put in print in the Book I compared with the Law, that meaneth, the Old Testament, as you call it the Law and the Gospel; therefore, I compared it with Jezebel—and now mark, First, she saw the Famine that was in the Land according to the words of the Prophet Elijah, and the rain came as he said to Ahab—1st Kings, chap. 11, v. 1. “ Go, “ shew thyself unto Ahab; and I will send rain “ upon the Earth.” Here were the Two Predictions she saw at first—Strong and visible marks, that he was a Prophet from the Lord, with the other wondrous works,—of the fire coming down upon the Altar, that Elijah had built. These wondrous things being all done by the Prophet did not give her a single Eye to discern that God which had done such wonders, and had brought down such judgments, could yet do greater:—but her Eye was evil and full of darkness—therefore, when she saw the whole, she thought to destroy that Prophet by whose hands I had done these wondrous works. Therefore, she prophesied her own destruction:—“ So let the Gods do “ to me, and more also, if I make not thy life as “ the life of one of them by to-morrow this time” —(1st Kings, 19th chapter 2nd verse.)—And now mark how her life ended; and he said, throw her down, so he he threw her down, and some of her blood was sprinkled on the wall, and on the horses, and they trod her under foot; and when they went to bury her, they found no more of her,

than the skull, and the feet, and the palms of her hands.—Here, came her own destiny upon her, that she so *confidently* and *boldly* prophesied of: —which, I tell thee is a likeness of the Parable of Lord Burnett's Lady; and these things I have ordered to be put in print, to call men back to the Records of the Bible, that they may see the *Self-confidence* there is in an evil eye;—how they are *darkened* till destruction cometh upon them. And now let men mark by whom these Parables were ordered to be put in print—not by *thy Wisdom* nor *the Wisdom of man*:—because the Parables thou couldest not bear; and the mockery of the World would have been feared by men, if it had been done by them. Therefore, I tell them it was done by MY COMMAND; that they may call back the Scriptures, and discern what followed them that *mocked* in the midst of Judgments and Dangers— and see what their end was, and compare it with the Parable of the Self-confident Lady.

—“ Now I tell thee if men discern deeply and weigh My Bible deep, and what I commanded the Prophet Ezekiel to do as a Sign and Parable to them, what should befall them for their stubbornness and disobedience, they would see these Parables are like My dealings with man in all Ages of the World when I came to warn Mankind——See, what Parables I brought unto them; so let them read deep the 4th. and 5th. Chapters of Ezekiel;—that meaneth, to ponder in their hearts like thee; and let them mark the Words that I said in the 16th. Chapter, 45th, verse;—

“ Thou art thy Mother's Daughter that loatheth
 “ her Husband and her Children; and thou art
 “ the Sister of thy Sisters, which loatheth their
 “ Husbands and their Children.”—Now, if men

discern My ways and to what I compared the Nations, they would have an Eye single to see the Light ; that every Parable is alike brought to the Nations of what their likeness is ;—and as the Parables were of Old, to compare them to Sodom—to Samaria—to the Nations—and to the People :—so their eyes would be opened to see from the Likeness of the Parable what I have likened the Nations to, and what will be **THE END** of the self-confident—their laughter of the Parables will be turned into mourning ; though I know many will say in their hearts, who could judge **THE LORD** would have ordered such songs to be put in print, to be brought to the Nation Songs of Mourning and of Woe !—But let them discern **WHAT** brought the Mourning and the Woe in the Parable, but her **MOCKING THE WARNING**, when She had wandered from her Husband, to follow after another Lover ! Now, if you discern the Prophets through, in this manner I compared the Nations in Ages past ; and **AM I** not **GOD** the same in the present ? Is it not written **THY MAKER** is thy Husband ? Then, if thy **MAKER** is thy Husband to come as a **BRIDE-GROOM** and claim the Brides **MY OWN**, what must become of those that mock My Warning, and mock My Coming. Doth not My Gospel tell them they will be shut out at My Coming—and the Servants that mock the coming of their Lord will be cut off ?—therefore I tell thee, if men discern deeply and weigh the Records of Truth, they will discern the Parables, that I ordered thee to publish to the World will shew **THE END** to Mankind ; which have a perfect likeness to the Parables in My Bible—and they must know, that no One would print such Parables

from Themselves, without BELIEVING IT A COMMAND of the LORD——therefore, let no man condemn—for it is I The Lord that JUSTIFIETH, to shew Mankind I ordered these things to point out *the end* from the Parables:—and as to *thy Life*, I ordered thee to print and place it in the Two Books, (Sharp's and Foley's) that from them both you may bring it all together:—perfect so I tell Mankind you must bring the words of the Prophets and the Gospel together—to see WHAT was prophecied of ME by the Prophets—then, mark My sayings, and the Miracles I wrought; and then discern the words of the Apostles.—Now, when you have weighed the whole together; you must clearly discern every Parable I ordered thee to pen, hath the perfect sense and meaning of the Parables through that stand on Record, to bring every thing to your remembrance, and to quicken your memories with what was before, that you may call the Scriptures back.—But, I now tell thee, the Two Books of thy simple Life and Fables are not more *despised* and *mocked*, than the Bible is *mocked* by thousands:—for I now tell thee the Parables in the Bible are known to Me to be *mocked* and *despised*, and *laughed* at, and *ridiculed* by an unbelieving World, who judge, if there is a God, as it is written in the Scriptures, He must be too wise, too full of Might and Majesty,—too full of Greatness, to bring forward such simple Parables to the sons of men; which, I tell thee is judged LOWER, than a learned Divine would bring forward. These, are the simple thoughts of mankind; for which reason the Scriptures are despised by thousands and *rejected* of man; as thou began to despise the Fables when reading them over,

and pondering in thy heart, whether they could be from the Lord, that thou wast ordered to put them in print—and whether thy senses were then deranged by some strong Visitation that was not from ME—and whether I had permitted this to be done, to shew what a deranged state of mind would do. These, have been the ponderings of thy heart : and perfect so, I tell thee, thousands have judged the Bible to be from a deranged state of mind of those men, that called themselves Prophets;—and they could not believe that such directions and such Parables as were spoken by the Prophets, could ever come from a God of Wisdom.”

On Joanna's Visitation at Bristol, in 1804.

“ Now I shall come to thy Visitation in the year that is past, the 43rd page in Foley's Book, and mark the words I said to thee then—no longer shall My Spirit strive with man. And now mark the Books of Moses, how My Spirit strove with man, and what I said in the 32, chap. of Deuteronomy that I bid thee mark; though My Promises were so great on the one hand; yet, see My threatenings on the Other. —In the 22nd. ver. “A Fire is kindled in Mine Anger, “ and shall burn unto the Lowest hell, and shall “ consume the Earth with her Increase, and set “ on Fire the Foundations of the Mountains”—and mark the 39th. and 40th, verses—“ I kill “ and I make alive; I wound and I heal; neither “ is there any can deliver out of My Hand:—

" for I lift up My Hand to Heaven, and say, I
 " live for ever." Now let men discern from this
 Chapter how *GREAT* are My Promises in the
 beginning ; and yet, how *SEVERE* are My
 threatenings—and let them weigh it with the
 manner of My Visitation to thee.—I said, My
 Anger and My Fury should go forth ; and My
 Loving-kindness should save to the utmost.—
 And now mark in this Chapter I said in the begin-
 ning, " My Doctrine should drop as the Rain ;
 My Speech should distil as the Dew, as the small
 Rain upon the tender Herbs, and as the Showers
 upon the Grass." Now, I tell thee from these
 words if men discern them, I have shewn My
 Great Promises to the sons of men, that abide in
 My Covenant ;—and in the same Chapter I have
 shewed My severe threatenings to them that de-
 spise my Counsels. Now, let men weigh this with
 the manner of My Visitation to thee, then they
 will discern the Likeness of My words unto Moses
 that from One Spirit came *the whole*. For, I
 now tell thee thy Visitation hath not been deeply
 discerned by man, to weigh it with the Prophets,
that Love and Anger is mixed together :—
 Promises and Threatenings to shew you the End.
 And know, I have told thee from the Books of
 Moses, there are many things that stand *for the*
End. And now let men discern in what manner
 was My Visitation to thee ;—and let them dis-
 cern in what manner My Spirit has been striving
 with man—Thou sayest in thy Heart in reading
 through the Books of Moses it appeareth to thee,
 as though the LORD had visited the Earth fre-
 quently during the *FORTY YEARS IN THE*
WILDERNESS, as though HE had been upon
 the Earth ; the same as HE was in the days of the

flesh? Now I tell thee from thy pondering thoughts I shall answer—THE FIRST IS LAST; and THE LAST IS FIRST. For, IN THE SPIRIT was My strong Visitation to man in the BEGINNING:—and IN THE SPIRIT will be My strong Visitation in THE ENDING—but how could I visit Moses in the Spirit in the manner I have visited thee? What knowledge had man of the Spirit being visited WITHIN before I came in the flesh, to tell them in what manner My Spirit should visit mankind? Now, I tell thee, this was made known by the Gospel, which was not made known to the Prophets of Old:—therefore, My Visitation must appear VISIBLE; or, they could not know they were visited by the Lord. But dost thou vainly believe the God of Heaven—The Creator of the Universe, was abiding upon the Earth, to be always conversing with Moses, as thou dost suppose? I tell thee, no! The Power of My Spirit was with Moses, and He was often visited by Angels, as Messengers, to declare My Will—and now I tell thee no more than thou knowest when thou art visited powerfully by My Spirit, and when thou art visited by Angels, as Ministers:—no more did Moses know who visited him. For, I now tell thee after I appeared to Moses on Mount Sinai;—in the Burning Bush—and went before Him, to deliver the children of Israel:—if I sent My Angels unto Him in My Name, I ask thee, if Moses could tell any more than thou canst tell, whether there is any different Spirit, or Power that visits thee—But I know thy pondering thoughts? A different Power thou hast TWICE FELT;—in thy *First Visitation* in 1792, when I told thee

of what was coming upon the Earth; it was *with Power* and made thee tremble—and a *greater Power* thou didst feel in My strong Visitation to thee in the year that is past—(1804)—And now I ask thee if thou couldst continue to bear the powerful Visitation of My Spirit in the like manner always? In thy heart thou answerest, no!—Then now I answer thee of Moses—Mark how he feared and trembled when I appeared to Him in the Bush—(Exodus 3rd chapter 6th verse). Then how canst thou simply suppose, that a mere man could be so freely and frequently conversing with his God, to come down in My Bodily Presence, as a God arrayed in Majesty? For, know it is said, “None shall see My face and live.” Therefore, I tell thee thy thoughts were simple, to judge I was FORTY YEARS upon the Earth in the Wilderness conversing with Moses as man with man? I tell thee, no! and yet IN THE SPIRIT I strongly visited Moses which made his face shine, that the children of Israel could not look on Him when I had visited him strong. And perfect so I tell thee was My powerful voice in thee:—but, I ask thee who could pen the words if I had continued in the strength of My Spirit to have been in thee? I tell thee, ye can as well bear to look in the fervent Sun when it shines in all its Splendor;—as bear the powerful Visitation of My Spirit. For, I now tell thee, when I visited thee *in Power so strong, at Bristol, in 1804*:—thy own Spirit fell before Me; and so I tell thee in all My strong Visitations—therefore, thy senses seemed gone. Then how can the Spirit of the Lord, and your Spirits bear witness together, if I visit so strong to overpower your Spirits more

than ye can bear? Now, perfect so I tell thee of Moses—To be conversing with God, as thou supposed, as man with man through the wilderness, is more than man could bear. And yet I tell thee *My Spirit was upon Moses*; or He could not have borne the murmuring of the children of Israel: and by My Angels He was visited. Therefore, I tell thee, *the first is last, —and the last is first*—THE VISITATION OF THE SPIRIT.—And now I tell thee of the Burning Bush when I appeared to Moses on Mount Sinai—Like the first will be the last when I come to destroy satan's host, and FREE My People from his power; as it was when I came to destroy Pharoah and his host:—for know it is written, “he that doth let, will let, till he be taken out of the way; whom the Lord shall consume with the brightness of His Coming”——then the Burning Bush must appear. Here I have shewed thee from the Books of Moses what were the Shadows in the beginning;—and what the Substance must be in the ending—and what is the likeness of My Visitation to thee. And now I tell thee, no more than the children of Israel could look on Moses without a veil between, when his face shined with the Glory of the Lord:—no more can thy Believers look into the mystery of My strong Visitation to thee without having a veil between, that they cannot clearly discern the mystery of thy walking to and fro,—speaking words in My name, as though I was present in thee; for STRONG I tell thee was My Spirit THEN within thee. But I ask thee, how thou couldest bear the Continuation? Or, how couldest thy friends bear to write from thee?

And yet I tell thee in this manner I visited thee; that they might KNOW and SEE the Power of My Spirit; and from whence thy Visitation was, by the words that were uttered when thy senses seemed gone: because I tell thee, the Power of My Spirit when it cometh in Power is more than your frail natures can bear. Now let them weigh these things together *with the Scriptures* I have ordered thee to point out; and let them discern My answer to thy Visitation at that time.—Now, I shall answer thy pondering thoughts: in reading through the Books of Moses unto Samuel—how many things hast thou discerned appeared AS SIMPLE to be put in the Bible; as THE HISTORY of thy life can possibly appear—for in reading over thy own Books, thou ponderest in thy heart to what use were these things printed, as they appear SIMPLE. Perfect so thou hast pondered of the Bible.—And to thy pondering thoughts I answer. How could man be Judge between God and man, unless they read through the Bible, and see My different dealings—when I sent blessings;—and when I sent Judgments; if the history of their lives was not penned.—Therefore, I tell thee, these things that appear *simple* to thee to be put in print; is to shew what was in man; and how they provoked ME to anger, to turn My Blessings into Judgments. And how often hast thou pondered in thy heart what Mad-men were the Jews, to go on as they did, after being tried so often with Blessings, and with Judgments? Now, I tell thee in this manner it was known to ME, All Ages would continue—for like the past; so are the present; though their crimes are not of the same nature. Thou sayest in this Land they do not appear so

PERVERSE as the Jews were? To this I answer, is thy eye like MINE to be every where? Are all things open to thy view, as to MINE? Thou answerest, no!--And now look to the Nations abroad, and see the evils that are there?—Therefore, I tell thee like the Nations PAST, are the PRESENT. Every act of sin and cruelty is now done under the Sun while sat n walks to and fro, as a roaring lion seeking whom he may devour. Therefore, I tell thee, thy Visitation that appear-eth SIMPLE,—is a TRUE and SIMPLE WARNING to man; to shew that I have BEGUN, and I will make AN END. And mark what came upon the Prophets as Types and Shadows of what should come upon the Nations—perfect so I tell thee will My Visitation be in Love and Anger.”

All These Communications were taken from the Mouth of Joanna Southcott, by ANN UNDERWOOD, and in the presence of JANE TOWNLFY.

THE CONCLUSION.

WHEN we calmly and without prejudice take a comprehensive view of the honest and artless History of Joanna Southcott as pourtrayed in these Books of her Life, we must confess the Simplicity and Innocence that runs through them are **STRONG MARKS** of the full Truth of her pretensions, and of her Divine Mission. For where is the Person can exhibit to the World the **TRUE HISTORY** of their lives from the beginning to the ending, and say, with a safe Conscience appealing to God and man, that it has been more pure and spotless than what Joanna Southcott's hath been? I do not believe there is that Being under Heaven can now do it, and declare the Truth. For this must be remembered, that She hath kept **NOTHING** back, but has nobly and boldly penned her foibles

—her mistakes—and her errors, that She may be able to shame and confound all Enemies, by appealing to the Standard of Truth for the Sincerity and uprightness of her Conduct—and that She has ever had in view in all her Dealings with the World, to have a Conscience void of offence, and clear of Self-reproach towards God and towards man. And here I am happy in testifying that ever since my acquaintance with her in the year 1801, I have found TRUTH, HONOR, and PIETY to rule all her Actions; and that the Glory of God, and the Welfare of men, have been the first and fervent desire of her heart. The following observation I shall now make. How could the World have been enabled to judge between God and man had not the Lives and Histories of the Jews been penned? And how could men now judge between God and the Woman if the perfect History of Joanna Southcott's life did not appear before them? And by her life which is now faithfully given, men may judge of the Truth, or Falsehood of her Claims—and from her life, let Those, who boast of Religion, and say they are more Righteous than her call their

own lives and true Histories before them, and I am persuaded, conscious Guilt will stop the mouths of all her Accusers. I know, it has been rashly and wickedly asserted by Ignorant, Vain-boasting, and Self-righteous men that Joanna Southcott has been led on under the influence of satan; but did they know the truth of her character, and the truth of her writings, they would be then more humble and less positive;—fearing THEY might be DECEIVED BY THE ARTS of the evil one, and NOT HER. And how will these wise and self-confident men be astonished and cast down, when they see *in the end*, the wisdom of God to shine with truth and lustre *in the very Books* which they have so *condemned*: and which will also prove the truth of that Scripture, that “the wisdom of this World is foolishness with God.” Again be it further remarked, how could men and devils be ashamed and confounded if the true and faithful History of Joanna Southcott’s life had not been drawn? And if nothing *simple*, *foolish*, or *wrong*, had appeared in her conduct, might not Satan have upbraided her? And might not the World have condemned

her with this enquiry? She hath penned one part of her life, but are we sure she hath penned THE WHOLE of it? And how could She have answered with a clear Conscience She had, if *ought* had been kept back? But now She can boldly come forward and challenge all, and defy them to prove anything of importance is withheld in her whole History, but that TRUTH hath ever directed her—and we know, the Lip of Truth will be established for ever. Now, from the Simplicity and Innocence of her life, *if satan hath deceived her*; there is room for *every man to fear*—and from the manner of her Visitation, if we look to the Prophets we shall see how Types and Shadows were placed in them, in like manner as they are placed in her—and this is a clear proof, that we are not supporting a Delusion or a Cunningly devised Fable, but the mighty work of JEHOVAH: because we are acting agreeable to the Oracles of Truth.

The next thing that claims our attention is the Visitation of Joanna Southcott, and which I shall compare with the Scriptures.

We must know, that our Blessed Lord told us in His Gospel the Visitation of His Spirit would come; and in that perfect manner as HE described it in the 3rd chapter of St. John: so hath it come to Joanna Southcott. And we have never heard of any Person since the time of our Saviours being upon Earth, that hath been visited by Angels as the Prophets were in days of old:—but all Visitations have been from the Inspiration of the Spirit WITHIN—for, HE says, “The Kingdom of Heaven is WITHIN You,—And again—The Spirit of Truth shall come to guide you into all Truth—and our LORD told His Disciples, that it was His FATHER that spoke WITHIN them: and from His Conference with Nicodemus He saith, Those that are born of the Spirit, HEAR THE SPIRIT, as ye HEAR THE WIND.—Now, from these Passages and Many more, that might be brought forward, we are fully assured, there would be a Visitation of the Spirit, and that this would continue;—for it is written, “Lo, I am with you to the End.—And again—The God of Truth shall lead you into all Truth. But how can the God of

Truth lead us into All Truth without the Visitation of His Spirit? Or, how can the Spirit of the Lord bear witness with our Spirits without His Visitation? Or, how can we try the Spirits, to know whether they are of God if there be no Spirits to try? And how can we *quench* the Spirit, if the Spirit doth not Visit? We surely cannot *quench* it. And how can we *despise* Prophecies, if no Prophecies are given? We surely cannot *despise* them. Now, from these and many more Words to the same purpose, it is clear and evident that there were to be Prophecies, as well as a Visitation of the Spirit in the latter days—And we have examined the Prophecies of Joanna Southcott by the Touchstone of Truth, in the most open, fair, and public manner, and to the best of our Judgments from clear and full evidence produced before us, we have THREE TIMES declared to the World, that they came from the God of Truth:—but we cannot say how All her Prophecies will be fulfilled, no more than we can say how all the Prophecies of the Gospel will be fulfilled:—yet, we know the Words of the Lord are, “*Yea and Amen*”—

and that He will at His own appointed time strictly execute what He hath *promised*—and thus we have no doubt but He will in His own good pleasure faithfully perform the Glorious Promises made to His Chosen Handmaid ;—because it has been PROVED that they have flowed from the Fountain of Truth.—Now, if we examine the Books of Moses we shall find, that many Prophecies given to him were literally fulfilled in the Jews of Old. We see, they possessed the Promised Land, as Moses foretold them. We see, they were disobedient again as Moses foretold them. We see, they were scattered again as Moses foretold them. We see, their hearts and thoughts were foretold by Moses.—For as the Lord told him they would do, they really and actually did do. So that many things of Moses came perfectly true to the Jews :—and yet, All his Prophecies are not completely fulfilled concerning the Twelve Tribes of Israel, Now, if we look to David and Solomon we shall see many things fulfilled, *though not All* ; for the Psalms are not fulfilled ; neither are the Prophecies of Solomon fulfilled ; and yet it was

fulfilled of Solomon's departing from the Lord ; and the House that He built in Honor to the Lord was destroyed, and his kingdom was divided. And thus if we examine all the Prophets, we shall find One part is fulfilled, and the Other not. The same observation we may make of the Gospel. One part is fulfilled—and the other not. Jerusalem was destroyed—the Jews were scattered—the Disciples were put to death—Our Blessed Lord was put to death according to His Prediction; and He rose again according to His Words. All these things were spoken of by Christ before He was put to death, and before any of them were accomplished. So these Truths are past ; and there are many more to come to fulfil the Gospel. For, we find in the 21st chapter of Luke, 25th verse—"And there shall be signs in the Sun, and in the Moon, and in the Stars: and upon the Earth *DISTRESS* of Nations, with perplexity the Sea and the Waves Roaring :—men's hearts failing them for fear, and for looking after those things which are coming upon the Earth : for the powers of Heaven shall be shaken. And then shall they see the Son of Man come with

Power and great Glory. And when these things begin to come to pass, then look up, and lift up your Heads; for lo! **YOUR REDEMPTION DRAWETH NIGH.**”—

Now, this hath not yet taken place; though it assuredly will in GOD's appointed time—for it is written, “This Generation, (*viz. under the Fall*) shall not pass away till all be fulfilled. Heaven and Earth shall pass away; but My Words shall not pass away.”——

Again, it is written in the 14th chapter of St. John—the COMFORTER, which is the HOLY GHOST, whom the FATHER will send in My Name, He will teach you all things, and bring all things to your Remembrance” for our Blessed SAVIOUR expressly says in the 17th verse—“The Spirit of Truth whom the World cannot receive, because *it seeth Him not, neither knoweth Him*; but ye know *Him*, for *He dwelleth with you, and shall be in you.*”

—And this is the COMFORTER that our Lord said, *HE* would pray the FATHER, that *HE* should give unto us, to abide for ever. So the Gospel is plain *of an Inward Visitation of the Spirit of the Lord*: and without *THAT* no Prophecies can be *depended upon*—and in

this manner we can affirm and testify, that the Visitation to Joanna Southcott hath been literally fulfilled : and therefore, we have the Scriptures for our guide, to know *what Spirit* dwelleth with her, and is in her, even the Spirit of Truth, which is testified by the Truth. See, 15th chapter of St John, 28th verse, and the 16th and 13th verse.

If we examine the Prophets we shall find in the 31st chapter of Jeremiah and 38d verse, that it is written,—“ After those days saith the Lord, I will put my Law in their inward Parts, and write IT in their hearts : and will be their God, and they shall be My People. And they shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord ; for they shall all know Me, from the least of Them unto the greatest of Them, saith the Lord : for I will forgive their Iniquity, and I will remember their Sin no more.” The Words of Ezekiel upon this Subject are too important to be passed by. “ Then will I sprinkle clean Water upon you, and ye shall be clean : from all your filthiness, and from all your Idols will I cleanse you.—A New Heart

will I also give you, and a *New Spirit* will I also put *within you* : I will take away the Heart of Stone out of your Flesh, and I will give you a Heart of Flesh.—And I will put my Spirit *within* you, and cause you to walk in My Statutes, and ye shall keep My Judgments and do them. Ezek. 36 chap. 25, 27, v. And the words of Joel were confirmed by St. Peter in the 2nd chap. of the Acts, 17th verse. “And it shall come to pass *in the last days*, saith God. I will pour out my Spirit upon All Flesh, and your Sons and your Daughters *shall Prophecy*.” Now, if we search the Law and the Gospel, we shall clearly perceive that *Prophecies* will come *in the latter days*, and that there must be a Visitation of the Spirit to fulfil the Scriptures—and we have as strong grounds for this belief, as ever the Prophets had of old to rely upon the Visitation of Angels:—because it is affirmed by God, and we know that Man cannot reverse it.—And further—when we reflect how the Lord condescended to visit Man in all Ages of the World—and when we reflect how He condescended to visit Moses in the Bush,—and upon Mount Sinai,—and upon

the Altar—and how He sent His Angels to guide him through the Wilderness,—and how He declared His mind to Moses concerning the Children of Israel,—and how He visited the Prophets to declare His will to the People—and afterwards, His infinite Love to Man, to have the son of His Bosom come down from Heaven, to bear our Sins, and to die for our Transgressions, that *HE* might reconcile the whole World onto God;—I say, when we weigh the whole together we must *believe HIM* to be a God of Truth; and that He will be with us *to the end* according to His Words.—We must believe also, that from the Visitation of His Spirit *True Knowledge* will come to Man, which I have clearly, and I trust, decidedly proved from the Scriptures *must take place* in order to fulfil them.

Once more then, we are happy in *publicly* declaring to the World this mighty Truth, that *JOANNA SOUTHCOTT IS VISITED BY THE SPIRIT OF GOD*. We can prove, whenever called upon, in the most satisfactory manner, that *many* of her Public Predictions concerning This, and

Other Nations from 1792 to this day have already come to pass:—as well as many private Predictions respecting Herself and Believers. And from these Truths that *are past*, we have the strongest Assurance to believe that the rest will follow in their determined hour:—for never did any Prophecies come on so fast, so true, and so clear, as what Her's have done since the beginning of time. Besides, She hath opened the Bible in such an astonishing and wonderful manner, from the *First* chapter in Genesis to the *Last* chapter in the Revelations—Reconciling all difficulties—and setting forth the *whole Plan* of the ALMIGHTY concerning His Justice, Truth, Mercy, and Goodness to His Creatures—concerning His Irreversible Decrees—and concerning the *fulfilment* of that Golden Book, as no one (except the Lord were with them) could have done, no more than they could have made this Terrestrial Globe:—and therefore, we have sure and fixed Grounds to believe *THE PROMISE* made in the Creation is *now arrived to be accomplished*—viz—For *THE WOMAN* to be *THE HELPMATE* of man.

—Hear what the Spirit says in the 97th page of the First Book of Sealed Prophecies—

“ But now your Helpmate strong is come,
 That Earth and Hell may rage in vain,—
 Your every Victory now I'll gain,
 To prove your Helpmate *now* is good,
 And I'll fulfil My Father's word :—
 And Satan's arts are all in vain—
 By his own Sword he shall be slain.
 So let the Learned now appear,
 And answer what I've spoken here :—
 And then I'll answer thee again—
 Men with their Maker now contend,
 I say, as Adam did at first ;
 And now's the time for ME to burst,
 And cast the ev'ry fault on Man,
 As you *reject* her written hand ;
 Which you *so soon* received at first,
 To have the evil fruit to burst ;
 ME and MY followers for to kill ;—
 And so your Guilt hangs hov'ring still,
 Until I do turn back the Dart,
 And plunge it in the rebel's heart,
 By the same hand that he betray'd—
 Therefore *the oath to thee* was made :—
 And where's the Man will blame thy* Prayer ?
 MY Kingdom he shall *never* share.
 So here's the Justice of a God .—
 Embrace MY Love ; or *fear* MY Rod.”

And now I shall conclude with addressing a few Words to my dear Brethren, and Fellow-labourers in this Blessed and Glo-

* See 27 page of the First Book of the Sealed Prophecies.

nous Cause.—Permit me to remind you, that we are embarked in a Voyage of the greatest, and most momentous Concern, that was ever undertaken by the Sons of men. It is a Voyage of Discovery. Oh may it *close* to us as a Circumnavigation of Charity, Peace, and Love ! We are now in the midst of a Tempestuous Ocean, where many Difficulties and Dangers *await* us : and therefore, we must prepare our Souls for Trials and Temptations. *What*, if from our First setting out until now, the Wind has been fair, and our Passage favorable : yet, we must not flatter Ourselves *with vain hopes*, that it will thus hold with us *to the end* :—for No one ever reached the Shore of the Heavenly-Canaan without meeting a Storm by the way. Moses, Job, and David, and All the Renowned in holy Writ bear witness to this Truth :—Nay, the Son of God Himself had a Conflict with the sharpest Storm that Nature ever felt ; for the Prince of the power of the Air, and all the potentates of Darkness conspired to heighten the fury and the horrors of it :—and it was so tremendous, that it shook both Heaven and Earth.—How, then, can

we hope to escape without encountering some adverse Gales? But, be not dismayed, tho' the Wind and the Waves may be against us; though fearful Dangers should be in our way:—yet, let us make *Resolutely* for the Canaan-Shore.—Forget not, that we are *already* half-way on our Voyage, and should we now turn back, “The Bear would meet us, and our bones would break.”—Better then, far better, if we needs must Perish, to Perish in the right way. Shrink not then from your Posts, nor cast a longing, lingering look upon this vain and deceitful World; but set your faces unalterably fixed upon the Promised Land.—Let us neither faint, nor slacken our Diligence to hold on our Course, though the Waters Rage and Swell and though, the Mountains shake because of the Tempest :—but let us put our firm trust in the Lord, knowing, HE will deliver us out of all Storms, and will carry us *in the end* into a Haven of rest, *that rest* which remaineth for the People of God.

And now O Blessed Lord, who hast appointed Thy Chosen Servants to many difficulties and dangers for the trial of their Faith and Constancy; and for the Glory of Thy

Name in their Deliverance :——suffer not the Spirit of thy Feeble Ones *to fail* before Thee in the day of their calamity and distress : but be with them in every Storm, and stand by them in every temptation. Thou hast graciously promised, that when we pass through the Waters Thou wilt be with us : and that when we pass through the Fire we shall not be burnt.——Be it unto us, O Lord according to Thy Word.——Let neither *the fear* nor *the favor* of men prevent us from supporting the Cause of God and Truth. Let us now prove Ourselves Children of the Free Woman, knowing, that when THE SON shall make us FREE, we shall be FREE INDEED——that His Spirit will *fortify* our souls against all opposition, and will make us VALIANT for the truths before us——and here if we prove *Faithful* to the Grace and Appointment given us, we have nothing to fear; but shall be carried SAFE through all Trials and Troubles of every kind :——for *HE* that Rideth upon the White Horse is our LEADER and DEFENDER : and *HE* hath a Bow to Wound *His* Adversaries, and a Crown to give his True and Gold-tried Followers, and *HE* goeth forth Conquering and

to Conquer.——But remember, to him only that *overcometh*, will *HE* grant to sit with *HIM* on *His Throne*; as *HE* also “Overcame, and is set down with His Father “on His Throne.”

THO. P. FOLEY.

Oldswinford;
December 21, 1805.



Sold by E. I. Field, No. 139, near Bloomsbury Court, High Holborn; C. Abbot East End of Old-street; W. Tozer, Lambeth-road, St. George's Fields, London:——Also by W. Symonds, Gandy-lane; and Miss Eveleighs, St. Sidwell's, Exeter; Samuel Hirst, Leeds; and James Light, Coventry-street, Stourbridge, Worcestershire.

PRICE, ONE SHILLING & SIX-PENCE.

[Entered at Stationer's Hall.]

Stourbridge: Printed by J. Heming, High-street.

LETTERS,
AND
COMMUNICATIONS

OF

JOANNA SOUTHCOTT,

THE PROPHETESS OF EXETER:

lately written

TO

JANE TOWNLEY.

LUKE, 24th CHAP. 17th VERSE.

“WHAT MANNER of Communications
ARE THESE?”

JUNE, 1804.



STOURBRIDGE: -

PRINTED BY J. HEMING.

1804.

1905

1911/18/11 000

00

LETTERS, &c.

JUNE 10th, 1804.

Dear Miss Townley,

WHAT new wonders are daily presented before my view! I dare not suffer myself to indulge a thought of them; if I did, I could not write, or keep my senses: but if we go one step from the directions the Lord hath given to me, we are lost in time, and to all Eternity;—fallen from the height of happiness, to the depth of misery and woe. We must stand by Eve's first words; but we are lost, if we comply, as she did, *to go one step further afterwards*. I would sooner go to the flames as a martyr, than go *one step* from the directions the Lord hath given me concerning my Trial—and you must charge my friends, for their lives, NEVER to consent to ANY PROPOSALS made by any man; but say,

as the Lord hath commanded it, we MUST OBEY; for, if they consent any other way, they shall *never see me*: for I am determined to abide by Eve's *first words*, and no arts of the serpent can work in man, shall ever make me go to *the second*: for had she abided by the first, "*The Lord hath forbidden it*," and stood to her word, she could not have fallen—and now the devil will come in men, instead of the serpent, to try me. Therefore, we must stand to Eve's first words, and then we shall not fall. I hope, by the next post, you will be able to send them all the joys that are set before them, and then let them judge for themselves; if they would run so fatal a hazard, as to go *one step of their own*, to do either good or evil. I am forbid from ever speaking to man any more, before I meet them in my Trial—so I cannot see friend or foe, and *no man* must come in my presence before I go to begin my journey, and then I must not speak to any man upon the road—and when I arrive to take my Trial, there is not *one of my men friends* must come to see me, before they meet me in the room—and then those that are against me must enter first, having such strict charges given me; and knowing that how the serpent would try in man to betray me, to make me disobey. I began, this morning, to ponder in my heart what Arts he could use in man to accomplish it; but thought to myself, he might use his arts in this way—to tempt men, they ought to have me first to be tried by medical men, to see if I was in my senses; but that I thought the devil would be easily foiled there, as they were to contend with the Twenty-four chosen men first—and if they would not consent to that—then, they would give it up that all is right: as you, as well as so many

witnesses can prove my senses as good as ever, and my understanding much clearer. Another thought came into my head, they might make a search after me, to resolve to find me, and then I was determined in my mind, not to see them, for I would shut my eyes, and keep fast my mouth—that it was not all the arts of men and devils should make me open either: for I would not look on them, as Eve did on the serpent; nor dispute with them, as she did with the serpent. I am writing you my simple thoughts, because the answer to them is deep and weighty; for I was ordered to pen the ponderings of my heart.

Adieu.

JOANNA SOUTHCOTT.

*The answer of the Spirit to the above ponderings of
Joanna's heart.*

“NOW this has been the pondering heart of thee—
How thou wouldst act sooner than disobey?
And from thy heart I'll now appear,
And prove that men are devils here;
If they would have thee disobey,
And let the serpent now to say,
It is a fever of thy brain,
That thou with men do thus contend
Thy Maker's will for to obey;
They all shall find the woman's free
From the temptations of the Fall,
And from *that* guilt, I tell you all—
And so by her the serpent's cast:—
But now in man he strong does burst;
So 'tis with man she must contend;
Because the devil's now in men—
And like the serpent do appear,—

And now from †Paul I'll answer here,
 That My simplicity is come
 To shew you in the woman's form
 I'M come the world for to redeem,
 From Adam's fall, I now tell men—
 And now I'll tell you of the Law,
 Under the fall you all must know,
 You all stand tainted by the fall;
 But now's the time, I tell you'all,
 I will redeem you from that curse,
 For here the serpent now is cast—
 In true simplicity she's come,
 That is, in CHRIST to guide her hand
 In true obedience to appear—
 And now, Oh men, you must take care
 You are not in the serpent's form;
 Then here's a sin you don't discern,
 So strong against the HOLY GHOST,
 If any man so bold should burst;
 As in her heart she'th ponder'd here,
 From hell that man I cannot clear;
 For there he ever must remain,
 Worse than the devil you see plain,
 That man in boldness must become;
 For now I'll answer unto man——
 Had satan in the serpent's form,
 Gone to the woman then unknown,
 And said he'd sting her then to death,
 If she refus'd the fruit to taste!—
 And shew'd her then his pois'nous spear,
 Then soon in hell he should appear:
 Because no blame could be in her—
 She eat the Fruit her life to spare;
 Or, else, I say, her life to save,—
 When I had said, she should not live;
 If in *My Power* he had come,
 I say, My honour't must be gone
 To let him reign another day,
 No, 'twas *by arts* he did betray.
 And they *by arts* may try the same,
 But know, vain man, if ere you come
 In *any Violence* to appear:
 As I've pronounc'd by satan's spear,
 Your sins against the HOLY GHOST,

And you in hell are ever lost.
 Because much bolder you must come,
 Than ever satan did assume;
 And 'twas *by arts* he did condemn,
 That he MY people could betray;
 And so *by arts* he came to thee,
 With every fatal threatening there;
 But never did to thee appear:
 Because that power I forbad,—
 And ne'er would let him to proceed.—
 And now the same, I say to man,
 I'll give them leave to act like him,
 In every threatening to appear;
 But ne'er approach thy person here.
 If they can make thee to comply
 With all the arts that they can try:
 Then I'll not cast the blame on man,
 If they can pluck thee from MY HAND,
 By any arts, or threatenings, here:
 But if *in Power* they do appear,
 Thinking *by Power* thus to do;
 Thy silence every soul shall know.
 Because as thou hast ponder'd here,
 And there's no answer men should hear
 In any word then spoke by thee,
 Nor, yet their face thou should'st not see—
 I'd sooner make thee dead and blind,
 Than e'er let man *that Power* find.
 And soon in hell they should appear,
 And they no more from ME should hear—
 And no more mercy they should see,
 Than they would hear, and see in thee.—
 For now I've brought the cause to man,
 To prove the end how all will stand:
 For as that chapter doth appear,
 Man is the serpent; I say here;
 For My simplicity is come,
 To bring the cause, and now try man,
 What they would be in satan's room:
 For strongly in them now he's come—
 The simple woman to betray,
 And make her now to disobey;
 With every art that they can do,
 I now allow them to pursue,
 Without *a violence* to appear;
 Or, ~~we~~ approach thy person here:

Unless they make thee to comply
 By thy consent, and Me deny.—
 But in thy heart I well do know,
 Thou say'st no arts can ever do—
 If they like satan should appear,
 To send the greatest offers here:
 As he would 've made thee Queen of hell;
 And man on earth the same should swell,
 To say they'd make the Queen the same,
 They'd find in thee *an equal scorn*—
 They with their Gold may perish here,
 And all their threatenings thou'lt not fear—
 For My command thou wilt obey
 Nor Earth, nor Hell should alter thee;
 Before thou had'st seen the perfect end,
 To no one living thou wilt bend;
 But My command thou wilt obey—
 Then hear the words I now do say—
 I've brought the woman to your view,
 'Tis for your good you all shall know:
 If by her words you now do stand,
 Then Paradise you may command.—
 For now the serpent is in man,
 With all the rage of hell he's come,
 To see if he can me betray
 By any arts brought round this way.—
 I gave him leave to work his will
 And try his power and his skill
 With all the art, he can invent,
 To work in man is My consent:—
 Thy every virtues for to try,
 To see if thou wilt e'er comply
 To *new proposals* made by man:—
 Then I will own like Eve thou'st done.
 But if like Eve thou'lt not appear,
 With all their threatening malice here:
 But to her first words thou wilt stand,
 And say it is the LORD'S command;
The way the trial now is plac'd:
 And then *the good Fruit* they shall taste.
 But *one step* further must not go;
 For there the woman found her woe—
 And there your woes, I say would come,
 If now *one step* is giv'n up to man,
 From any way the trial's plac'd;
 For then the Evil it would burst,

And every woe must come on man,
 For then I say, you're all undone.
 But if you stand unto MY word
 You'll find ME as a Powerful GOD,
 To bring REDEMPTION unto man,
 And find My Kingdom is nigh at Hand—
 Because mankind I well do know,
 When they are *convinced* they wrong did go,
 To seek by arts for to betray,
 I know in mourning then they'll lay;
 And all themselves they'll highly blame,
 And then the Serpent I shall shame—
 And tell him for to act like men,
 Weep and repent of what he'th done:
 For he shall grieve mankind no more,
 I'll rid him of this earthly shore;
 And claim the kingdoms all my own,
 And men as Earthly Gods shall come—
 And Paradise on Earth shall see.
 —So here's the mystery of the Fall:
 For the first words I tell you all,
 Must in the woman now appear;
With My Command, must all stop there—
 And then the Serpent must be cast,
 And he in hell with rage may burst:
 Because I know he've had *his time*,
 And now he'll find I will HAVE MINE.
 For so the ending shall appear,
 And know I always told thee here,
 When I redeem'd you from the Fall
 You must come back to Adam's call—
 For the Creation't must appear
 When I do come *the whole* to clear.—
 And can it be another way?
 I ask, My Honor, how't must lay,
 To say *at first* I laid a *Plan*,
 To be a *Helpmate* then for man;
 As I pronounc'd it for his good.—
 Can man so vainly judge their God,
 Should let the devil ME betray,
 And turn ME back another way?
 And tell ME I should not go through,
 The Plan I'd laid would never do?
 But now, to do it, I AM come;—
 And Satan may consult with man,

To turn it back another way—
 They both together may agree
 If they an art can now invent
 Thy heart in sunder for to rend;
 And make thee disobey My will;
 Then I'll give up to Satan's skill,
 That he hath work'd *to act* in man,
 If they thy heart can now o'ercome—
 Then men shall say there is a God;
 But not *in Power* as 'tis said;
 Nor yet *in Wisdom* so DIVINE,
 If they can make the heart of thine,
 To yield to them *another way*,
Than I have laid the Plan for thee."



Now, my dear Miss Townley, must not we
 be worse than Mad-men and Fools deserving punishment worse than the devil, if we draw back to dishonor GOD, after His unbounded love and goodness to man?

(Signed)

JOANNA SOUTHCOTT.

HERE follow copies, and part of copies, of Letters and Communications of JOANNA SOUTHCOTT, which she sent to Miss Townley; and which Miss Townley has, according to the dates, transmitted to the Rev. T. P. Foley, of Oldswinford, Worcestershire.



Wednesday, June 13, 1804.

REV. SIR,

I went, this morning, to our dear Joanna, for directions for Mr. Sharp, concerning the Book in which the Letters are placed wrong: but no words can express the feelings of my heart, to see her, as though she was surrounded by the devil and all his hellish hosts, in such agonies as if he was tearing her very soul and body. The horror and misery of her was far beyond what pen can express, or heart conceive, that was not an eye-witness to it. It has been a day indeed; a day of everlasting remembrance to me, that never can be forgotten. I shall give you the words, penned from her mouth during this scene of distress; though I was hardly able to pen them at the time, and scarcely able to write them now: but it is her wish to have them to-morrow. Here followeth the words. (Signed)

JANE TOWNLEY,
ANN UNDERWOOD.

*June 13, 1804.**Dear Miss Townley,*

THERE is no pen can paint, nor heart conceive, the horror and misery I have felt, ever since the book, that is now printing in London, has come to my view; when I saw it was placed wrong, it went as a dagger to my heart: and though I was answered, the Lord had permitted it for wise ends, and you took all the blame to yourself, yet the thoughts of Mr. Sharp's letter struck as a dagger through my heart and soul; as I remembered hearing it read, he had altered the title-page, which I then understood was only the outside leaf, that I did not approve of myself; but when the book was brought, that I saw he had altered the whole, self-reflection cut me to the soul; and, till the Lord is pleased to take this burden from me, my life is miserable. All the heavenly joy I felt before, is now vanished into horror and misery greater than I can bear. I do not believe there is a more wretched being, this side the grave, at present: for I am fallen from the height of happiness to the depth of misery. Instead of heavenly Joys too great for me to bear, my heart and soul wanting to be enlarged to bear them; I now feel sorrow, horror, misery and woe, no pen can paint, no heart can conceive, and, no tongue can express, what I now feel; my life I cannot bear. What will be my fatal end? All the sufferings that I have had from 1792 to this day, are nothing to the sufferings I now feel; for I am now upon the wrack of misery, wishing for death, but cannot die, and in this state am afraid to die, fearing I should meet an angry God, that I have innocently offended,

not knowingly or designedly. But from whence came all my misery that I cannot bear? Am I my own murderer? Have I been doing wrong? And is this the way that the Lord is come to punish me? Was mine false fire? Was mine false Love? Was mine a delusion from the devil? must now be my enquiry:—For the Lord hath now hid his face from me; and the devil, with all his hellish power, has now taken possession of my soul. Who shall I reflect upon? If my sufferings are that I am wrong; being led by a wrong spirit, that is now come to shew himself in his true colors, and the horror and misery I must soon be in—then I must say, cursed men! that when I besought them, in the bitterness of my soul, they would not hear me, but do as the devil said they would, to make me believe it was the God of heaven. Then, by what arts are we all betrayed? Is there a God, must now be my enquiry? And will HE give all this power to the devil? LORD have mercy upon me! CHRIST have mercy upon me, and deliver my soul from the jaws of death, from the power of hell, from the pit of destruction; for in thee, my God, I have trusted: forsake me not in this trying hour; but let thy light shine upon me, and shew me where the error lies, which way my sufferings came. Is it for the present? Is it for the past? We are all undone: for then the whole world lies in the power of the devil. If for the present—pardon my iniquities, blot out my transgressions, in mercy, dear Lord! I pray thee, and remember them no more; for my trouble is greater than I can bear. The power of hell has taken hold of me, and there is none but a God can deliver me; for it is not all the powers on earth, that are in man, can now give me one

moment's pleasure: for, if the Lord do not deliver me, I am for ever undone. Now, I must leave all to yourselves; for my direction seemeth quite over. If they were from the devil, it is time to be over: if it be of God, HE hath hid His Face from me; and, for a moment, HE hath forsaken me. But in loving kindness I trust HE will visit me, and not destroy me for a thing I am innocent of. I am, &c.

JOANNA SOUTHCOTT.



AFTER writing this letter, she begged me [Underwood] to leave her to herself, and to take with me all the knives, and every thing that she could hurt herself with; but not to go away, but stop in the adjoining room: when she went to prayers and tears, that the Lord would deliver her from her dreadful sufferings; which I did the same by her door. After a considerable time she opened the door, and her distressed looks I cannot describe. She said, she had no answer to her prayers, and we must direct ourselves: at which I cried out, we cannot direct ourselves; and there shall not another letter go out of the house, unless the LORD, in His unbounded love, mercy, and goodness, direct us, through thee. She said, she had no answer, and she could not direct us; and flung herself back in a chair, for a few minutes. It is too late to write you the particulars, though you shall have them in your next. Oh, what a day! and how the house has shook?

(Signed)

JANE TOWNLEY,

AND

ANN UNDERWOOD.

Here I shall go on with a continuation of Joanna's sufferings of yesterday.



June 13th, 1804.

AT the time the horror of the devil was upon me, I felt I could not bear my existence: therefore I desired Mrs. Underwood to take away every knife out of the room; that, in my despairing moments, I might not lay violent hands on myself. As soon as she was gone, I fell on my knees in prayer, and could not avoid crying aloud; but could not express all with my tongue, WHAT I felt in my heart: but, finding I had no answer to my prayers, I arose, and was silent for some minutes, listening if I could hear "THE SMALL STILL VOICE OF THE LORD." But, feeling no comfort, and hearing no answer, I opened the door, and desired Mrs. Underwood to send the letters by their own directions, as none were given to me. Mrs. Underwood, in floods of tears, said, we cannot direct ourselves; and no more letters shall go out of the house, unless the Lord, in His unbounded Love, Mercy, and Goodness, will direct us through thee. She then went and told Miss Townley, no answer was given, no more directions from the Lord. The Lord had hid his face from us, and no more letters shall go out of this house: for she felt in her heart, if the Lord would not be pleased to direct us, we would not direct ourselves. She then came back to me, and told me, that Miss Townley was upon her knees in prayer and tears, when Mrs. Underwood came back with this word. Here all were alarmed; and they would do nothing of themselves, without the directions of the Lord

Then the Light of the Lord broke in upon me; and I walked the room, in tears, speaking these words:—

“ I feel my JESUS is not gone;
 I feel my SAVIOUR will return;
 He’th hid his face, but now he’s come;—
 A tedious night shall a bright morning have:
 Then my soul shall take its old abode,
 And, cloth’d in flesh, I shall behold my God.”

My repeating these words, Underwood fell down upon her knees, to return thanks to the Lord: and, in an instant, a Spirit entered me, that took my senses; and I felt strength enough in me, as though I could crush the world to atoms. The Spirit spoke with power and fury, “ I’ll chain the rebel to his den.” I walked up and down the room, and shook the whole house; for I was not myself. I could not stop my fury; words flew too fast to utter against the power of darkness: and I felt in myself power, that I thought, if he was present, that I could tear him to pieces; and should not have feared, had there been ten thousand men and devils before me. After this power ceased, I laid myself upon the bed, to compose myself for a little while. I soon was ordered to rise and write. The first words I penned, were, “ Dear Lord! what Spirit hath been so powerful in me, this day.” I was answered, “ The shadow of the substance to come in all. The horror of hell that thou hast felt this day, some will come against thee in, by temptations—then, as a God I shall appear in thee, and cast the devils out of men by my power, as I broke in thee: but as I knew these things were too high for thee, without a veil between, I caused Foley’s illness, for thou to judge it a pleasing dream. Now I must explain that,

before I go any further. Mr. Foley's illness, with the other confusions, gave Satan the advantage over me: and, as I had written the day before that the Lord had ordained the thing concerning the book, and then to feel that horror and misery after, threw me into a dreadful state of despair. And now I shall go on, as it is spoke in verse.

“ And now I tell thee how I shall appear,
 In much more power then they all shall see :
 Than now, this day, I entered into thee.
 Because, in power, I did now appear,
 And now's the time I'll shake the earth once more.
 And they shall find ME in the woman's form ;
 For hell shall tremble now it shall be known.
 For now, I say, I'll chain the rebel down,
 And men shall tremble at my every sound ;
 For every heart I shall much stronger shake,
 Than ere thy walking in this room did make :
 And much more fury every foe will see,
 Than ere this day did now appear in thee.
 And now I'll tell thee of the words I spoke—
 When from My Silence I in thunder broke ;
 So strong within thee then I did appear—
 I said, that hell should tremble and should fear.
 I said, that man I surely would redeem,
 And they should find me in the woman's form.
 I said, no longer men should bruize my heel ;
 But now my fury it should fall on hell.
 I said mankind should all begin, like thee,
 For to enquire, and long the truth to see.
 I said, my power should all in fury break :
 I said, the devil now hath laid his net—
 I said, that in it he should surely fall—
 I said, My Fury now should conquer hell—
 I said, the hearts of men I'd surely shake,
 And many hearts like thine I'd surely make ;
 As full of horror when I do appear,
 That they like thee would say they could not bear
 The Agonies, I said, that they would feel,
 When they do know they're bruising now my heel:

And then, I said, they should repent like thee;
 I said, thy sufferings they must know and see—
 And bring their guilt, like thee, before my view,
 And then enquire, like thee, the truth to know;
 Which way their guilt did lie upon their head,
 As thou enquired'st the way thou wast betray'd.
 I said, before me every thing should come;
 And then I'd conquer in the woman's form.
 I said, like thee mankind should surely break,
 And so enquire if the Lord did speak.
 For, now, the secret chamber doth appear,
 Where every mystery, I said, I should clear;
 And on the House Top this will sure be done
 I said, in power now I'd conquer man.
 So great in power now I would appear,
 For men should tremble, and the devils fear;
 For, now the tempter I'll bind to his den,
 And so the house by thee was shaken then,
 And so the fabric of the earth I'll shake,
 And in ten minutes this and more I spoke—
 For sixteen minutes they did not appear
 After I enter'd ere I left thee here.
 And then, to prove to thee that that was true,
 Brought Foley's letter plain before thy view:
 Because his life I told thee I would spare,
 And he'd recover for to copy there,
 The very letter I unto him sent.
 So let thy friends observe all that is penn'd,
 And every day and date they now must put,
 That men may judge the manner all was wrote:
 Or, else, I tell thee they will not appear,
 The way thou ordered every man to swear:
 Because that swearing they'll say thou'st forbid;
 And now by swearing must they all proceed.
 I tell thee, yes, MY BIBLE to fulfil,
 And now My Covenant I tell thee still,
 Firm as the heavenly pillars it shall stand,
 For now's the time I'll shake both sea and land.
 For all shall tremble, as thy friends did here,
 And then, with joy, they'll see their Lord appear.

But in this manner should I come to man,
 I tell them plain, My Gospel could not stand :
 Because the Jews would all begin to say,
 Now the Messiah's come we plain do see.
 Ah, where's your SAVIOUR in the woman's form !
 These wondrous miracles for to perform :
 Or where's the Saviour that from her was born,
 That ever made his foes so much submit,
 To cast their crowns and all beneath his feet ?
 For now beneath me every soul shall fall ;
 For hell I'll conquer, and I'll conquer all.
 And so My Law and Gospel I'll make true,
 And now My Covenant bring to their view—
 And so go on to write thy pleasing dream,
 And in the end they'll surely see it plain ;
 That men like Adam they are all asleep,—
 But, when they see the woman for to break
 Upon the serpent in her fury there
 In words that all will tremble for to hear—
 Thou curs'd betrayer, as thou said'st of man ;
 But then in fury thou wilt surely come
 Against the serpent, and in rage dispute,
 While men will tremble, and they'll all stand mute.

JUNE 13, 1804.

JOANNA SOUTHCOTT.



Here follow the words that I had been writing on Tuesday morning, June 12, 1804, when Miss Townley and Underwood brought me Mrs. Foley's letter. I shall begin at the words where I had begun in the morning, and their names are signed.

June 12, 1804.

DEAR MISS TOWNLEY,

I shall now give you the Communication that I had been writing on Tuesday morning, June 12th, when you brought me Mrs. Foley's letter, wherein it was said, that Mr.

Foley was very ill indeed—and you seemed thunderstruck at my saying I was glad of it, and desired you both to sign your names to what I had been writing; where I had began, and where I had wrote to when you came. You know I had told you how dangerously ill I had been in the night, and marvelled the people in the house had not heard me groaning. The communication is as follows.

“As restless as thou hast been this night, which is but a shadow of what the Clergy **WILL FEEL** that have turned back thy letters; and thy confusion of this morning, is but a shadow of their confusion that have mislaid their letters. What hurry will they be in to find them? And say, as thou sayest, they must find them, or thou wilt not speak unto them. And when they have found them, they will see, they have as wrong misplaced their bibles, as thou hadst wrongly misplaced thy writings: and they will own, Townley hath found for them what they had lost, **CHRIST** in the woman, **THE HELPMATE** for man, to enter into a new covenant with man, that all the old may be done away, and all things become new: and the former shall not come into my mind; for, behold, I create all things **NEW**. And this is My New Creation, —to place the forbidden fruit in man, that hath returned their letters, refusing to accept **ME** as a helpmate in the woman. And this is my command to man: they must tell the Bishops, one and all, that any of their Ministers they may send, that can produce their letters, and own they have kept them; but those that have returned their letters, as evil, they must not send. And My Chosen Men must tell them, they will not meet **ANY MAN** to dispute with, but those that can swear, by Him

that Liveth, the letters were sent them, and they have kept them. And, if this cannot be found among the Church Clergy, let it be enquired among other Ministers: for I will make of the Church that are not of the Church, if they cannot be found in the Church. But there are THREE that I have reserved to myself, by sealing their names in the sealed book; that is, the Reverend Archdeacon Moore, the Reverend Chancellor Nutcombe, and the Reverend Mr. Pomeroy. Now, if these men have not had the letters sent to them, and returned them, they may have one given to them; but, if they have had one, and returned it, they shall not appear. So they must say, by Him that Liveth, every man is come according to order; "for God is a God of Order, and not of Confusion." And this is *the new Covenant* I will make with man; and that proverb shall be no more in Israel, "The Fathers have eaten sour grapes, and the children's teeth are set on edge." But, now, 'tis the soul that sinneth shall die; for the iniquities of the Father shall no longer rest upon the Children. For **THIS IS THE NEW COVENANT** I am making with man, and I will be a Covenant-keeping God: if they do not break My Law, they shall have part in the first Resurrection, and then, of the second, death hath no power; for these are the first Redeemed upon the Earth, and their leaves shall be for the healing of the nations. And if any man add to, or take from this Covenant, he shall add to his own destruction, and have his name blotted out from the Tree of Life, to have no part in it. Now, if any man ask thee, by what authority thou hast done these things, let this be thy answer—Let them tell thee, by what authority they rejected

Christ to be the Helpmate for man in the woman, —when they say, as in Adam all died, even so in Christ shall all be made alive. And what they know not now, they shall know hereafter; for I am come to fulfil My Bible."

So far had I written, when you came with Mrs. Foley's letter; and here both your names stand (Townley and Underwood). Now do you marvel! I rejoiced at Mr. Foley's illness; knowing, if it was not from the Lord, it was better for he and me to die, than to have this Covenant go out in the name of the Lord; as I am ordered to have it printed. If it was from the Lord, I knew Mr. Foley's illness would be set for a clear sign for me if it was from God: if not, I had rather die. Therefore, this must be printed by Mr. Foley, with the reasons I assigned; and the answer to his sickness, with this Covenant of the Lord, that I was writing when his letter came, must now be put in print, with the answer that was given me *the same day* of his recovery, which took place before my letter could reach his hand—by the letter I received the following day: and the shadow of my rejoicing then, brought the substance to me the following day; when both wonderfully broke in upon me,—the Power of God—and the Truth of his Word—as I felt the One—and saw the Other, by Mr. Foley's letter.

(Signed)

JOANNA SOUTHCOTT.

Thursday, June 14, 1804.

Dear Miss Townley,

And now I shall direct thee how to dispute with the Learned—when a Judge of Assize comes to pass sentence on a Thief and a Murderer, for whom doth he pass that sentence? Thou answerest for the person whom the thief, or the murderer hath murdered. But suppose the Judge answer I will not cast the thief and the murderer for the sake of the person he had robbed and murdered; because he despiseth them much more than he did the murderer, or the thief—would you not call him an unjust Judge? Thou answerest, yes, he could not be fit for a Judge, having no Honor nor Justice in him; for how could he then try any Cause, if he was partial in the Law?—Then let this be laid before the Judges—And I'll proceed further—Would he not for his Honor say, though I fear not GOD, nor regard the man that was murdered; yet, I will relieve this Woman of her Adversary, lest she weary me with often coming. For, now I will bring the Cause to a man murdering a woman's husband—and the Judge refused to pass sentence on the murderer, because he had more regard for the murderer than he had for the man that was murdered:—but if the Wife is crying daily for vengeance, wearying the Judge to be avenged of her injured Husband, saying, the murderer is taken; he is bound in Prison: it is the Law of our Land; and you will not try him for murdering my Husband—you cannot try ANY murderer, for then you break that Law—And what is a Law for One, is a Law for all! And if you let that murderer go untried, by what authority could I be tried, if I murdered you in re-

venge?—Or, by what authority should another Judge condemn me? Would he not say you had broke the Law, freed the murderer, and not suffered murderers to be tried and condemned? And my love is so great for my Husband, that if I cannot be avenged of it by your trying the man that murdered him, I will find a way of revenge to murder you! What answer would this unjust Judge make, any other than this? Though I fear not GOD, nor regard the man; yet, I will avenge this Woman of her Adversary, lest she wearies me with often coming; or, seek my life in her revenge. In this manner let them dispute with men of Honor, what is a Law for one, is for all. And now I will come to the Laws of GOD. The law of GOD was to avenge the woman's adversary by My Death—but how can it be avenged by My Death, before a woman bringeth forth her cause against him. It is like a man being murdered, and the murderer let go without any Action being brought against him: as this has been done by great men, because of money the murder hath been passed over—and for want of Love in the Wife, the revenge hath not been sought after. Now, Joanna wilt thou do by Me, as the Groom's wife did, give up My death without revenge, because the Bishops are great men, when I tell thee it is impossible for the cause to be brought forward against the devil by man without the woman? for it was the woman that was betrayed by the devil, and to the woman the promise was made—and though I was murdered, My murderer was never brought to Justice, by ANY WOMAN till now; nor the author of My death. Now, if thou givest up the Cause to man, to let them to act *one step* contrary to what I have ordered thee, then thou

takest away My Life, as thou hast taken away Townley's bounty, and thou causest Me to be murdered twice—But I hear thy enquiry. Is the fatal stroke committed by thy unfortunate hand, then thou canst not live? But tremble no more:—thou hast done right by my command. I know thou could'st not write, if thou fearest thou hast done wrong: but I tell thee it was my command, to take away the one thousand; because I will have the one thousand to reign in power the second time, by the woman's ordering the cause to be removed that caused her fall; and, to shew her perfect obedience the second time, the cause is brought forward by the woman. She is, the second time, put to the trial of her obedience. Now, if thou standest in thy obedience the second time, as thou hast in printing thy book, then, the six thousand that are not taken away, bringeth ME the second time to come in power and great glory; for there is no one can hurt ME but thee: and, hitherto, thou hast done all things well, for ME to come the second time and reign in power. And, now, in power I will reign and rule, if all thy friends say, as thine said the day that is past, they will not do any thing without MY direction is given to thee: therefore, I hid my face from thee, before they had given their answers they would do nothing without ME; and then I shewed THE SHADOW of My power; and, if they continue to copy after these women, they shall see THE SUBSTANCE of My power." Lord, save me by thy power! let me not say with Peter, though all men deny thee, yet will not I; and yet, afterwards, did deny: but that fall would make my end more fatal, and Thy honor lost. "Joanna, I answer thee, I know thy fears will kill thee, if I do not

assure thee, the gates of hell shall not prevail against thee." (Signed)

JOANNA SOUTHCOTT.

June 14, 1804.



Continuation of Joanna's History.

—— "A large Crock, or Pot of Gold. And now, said he, should I be such a fool to go and tell the man, that I should dig up his French nut-tree because of my dream, and then share with me the money. The man's dream was answered, for he knew the French nut-tree was in his own garden; so he went home pleased with the journey, and in the night he began to dig, and found a large crock of gold: but being a poor man, he told the master that he worked for, that he had a friend in London who was dying, and he must go and see him, which he did, and afterwards came down all in close Mourning, saying, that his friend had given him three Hundred Pounds, and as he liked the little spot he lived in, he would buy it. So he bought his House and Garden-land for ever. Then he said he would alter his Garden, and dig up the French Nut Tree, where he found a large Chest of Gold under the Crock of Gold. He could then boldly claim it his own, and rewarded the man that told him his dream. He left a great deal to the poor when he died, and houses for them to live in.——But to return to my Father's dream—you must understand, that when my Father had this dream, he was in Getsham, fourteen miles from Heavy-tree, and my Father knew nothing of my sealing up my writings, till a month after I came to Heavy-tree, and surprized

us by saying he came in the Bishop's Carriage, at which we all laughed. He said, if he did not come in it, he rode behind it, which was true; for the Bishop had been out an airing, and his carriage overtook my father, when he ordered his coachman to stop, as he saw my father going towards Exeter, and enquired how far he was going: he said, to Heavy-tree, to Mr. Wolland's, to see his daughter; that he came from Getsham. The Bishop then ordered his servant to alight from his horse, and assist my father to get up behind his carriage. My father then enquired of the servant, who the gentleman was, that he might know how to return him thanks when he alighted. The servant answered, it was the Bishop of Exeter. My father said, he was glad he asked; or else he should have thanked his Honor, instead of his Lordship. Mr. Wolland told my father, the servant only mocked him; for he thought the Bishop would not have condescended, in that manner, to have stopped his coach to take up a poor man: though that Bishop bore a most noble character, for it was Bishop Buller. When he had baffled my father about it, he said he would go to the turnpike, and know what gentleman went through at that time with his coach; the turnpike-man said, like the servant, it was the Bishop: at which we were surprised, and he surprised us with the dream that is mentioned, as we knew it was the same night I sealed up my writings. I mentioned this simple thing, as both are deeply explained to me. And now I am ordered to go on with the history of my Lovers, as they are explained also. When I was young in years, I had many Lovers: but the first I indulged the company of was NOAH BISHOP, a farmer's son in Sidmouth; as I kept house for my

brother at Sidmouth. Then, after we had been acquainted for many months, my friends began to be against my keeping company with him; as they thought another of more fortune would make me an offer, but that had no weight with me: though many people said, that Noah was a very passionate man, and would soon break my heart if I had him. Thus they plagued me for a long time: at last, I was determined to try his temper, by provoking him to anger, and upbraided him with going to another, at which he threw himself in a violent passion that astonished me; and said, he wished the tongues of the people were in hell burning. I made for answer, he might wish mine there too, if I was his wife and offended him. He said, no; it was his fervent love for me, that provoked him so much to anger with every one that set me against him: but his arguments did not prevail. I saw the fury of his anger, and soon after broke off the acquaintance; though I confess I had equal love for him, but I thought it was better once smart than always ache, and time and prudence would wear off love, by keeping my thoughts in love to My CREATOR: so I broke off my courtship. After that, they were daily wounding my ears that Noah was miserable; that he said he would as soon be dead as alive, and he was ill on my account: and, when he found he could not die, he was determined to go to sea; for he could never live to see me the wife of another. This opened every wound of my heart afresh, and kindled love stronger than ever, and I was determined to have him if he returned again; for I thought I had rather break my heart by his passions, than break my heart by my own cruelty and wound us both.

Here follows a letter from Miss Townley and Mrs. Underwood, to the Rev. T. P. Foley.

Monday, June 18, 1804.

Reverend Sir,

I must leave off my letter to you from our dear friend Joanna, and make some faint attempt to describe what we have been witness to this day, Monday, June 18. Miss Townley cannot hold her pen, therefore I must take it up. But I shall begin from yesterday morning, when she came down dressed in white, and said she supposed we should wonder to see her: but she took up two different colored gowns, and was told she must put on white, and wear it for three days. After that, she went up stairs to her own secret chamber: she sat down to write, but a trembling came over her, and she was ordered to put down her pen; for there her pen should drop, *except signing the Seals*. She then came down for me to write, and I began the copy of your letter of yesterday, Sunday, June 17. After I had wrote a little time she seemed in great agonies, and said I must take her key, and lock up all her books and papers, and deliver them to her brother, and see them packed up, and signed, and sealed, by her brother, Miss Townley, and me. After that was done, she went on with tolerable composure for some time; but was told, she must go through the history of her Lovers, and her Father, which seemed to give her pain; as she said, she could see the depth of the words, how they stood a type to the nation: but, at supper, she seemed cheerful; and, when she went to bed, she could not get her

gown off. I went to her assistance, and found her arms quite red, with trying to get it off; but she was told, she had put on her clothing, but could not get it off without assistance. About eleven o'clock I heard a thumping in her room, and went up to her door, where I heard her lamenting the miserable blind state man was in, through the arts of the devil. I stayed a great while at her door; but, hearing her quiet, I came away. This morning she requested both Miss Townley and me would go and copy for her. We began about her father, and she was extremely affected; but, the further she went, the greater her distress seemed: and, when she came to her Father's agonies, after his being in a passion with her, that she was worked up in such a manner she could not stand; for she had been walking the room in great agonies. While we were penning it, the power of the Lord broke in upon her soon after ten o'clock, and she continued speaking till one. Miss Townley supported her in the chair all the time, and I got pillows to lay on her lap, for I feared she would beat herself to pieces. The agony and fury she seemed to be in, made her to appear in great strength: and she stamped the floor till she made the house shake, and continued all the time an explanation of the Bible, from the parable of her Lovers and Father; where she ended and seemed composed, and said she would lie down on the bed, and desired we would leave her, and finish our letters for the post. But we had not been down ten minutes, before I heard a noise, and went up stairs and found her upon the floor: where she continued, stretched out upon her back, for an hour; saying, "he must on the ground claim the land as his own." I attempted

to get her on a mattress; but she said, our Saviour was on the ground, and so must she. Remember, this is the sixth day, My labor must be done. Here Underwood dropped her pen. I think it right to inform you, that just before the Power of the Lord came upon her, she said she was sick unto death; and, as she vomited violently, I ran down stairs for warm water, but she said she could not drink it. I then offered her wine, which she immediately drank; and said, it was now the time the vats would run over with new wine. To give a regular description of all that has passed to-day, is impossible; but, that the Lord will enable us to recollect the words she spoke, I have not the smallest doubt. I attempted to pen her words, but it was impossible they flowed so fast. Your letter I received this morning and read it to her, and she approved it all, both letter and proof sheet—and said I must send the Printed letter and proof copy to a Gentleman here, who has been twice for information; for she was told he would be the means of awakening thousands: and as soon as I had written these words I was called up stairs, and we have put her to bed—she desired us to wash her feet, which Underwood and I did, and put her on clean Linen. She said she knew not why, but we must do it—and one of us was always to set up with her. I have sent you all I can; poor soul! to see how she has bruized herself with the thumping on the Floor. She desired me to tell you, that she dreamt a few nights ago, that we put her on the night cap we did.

Adieu, &c.

JANE TOWNLEY.

*Continuation of Joanna's History.**Monday, June 18, 1804.*

This resolution I had fixed in my mind, to renew the acquaintance, if he returned again on a Sidmouth Fair-day. In the morning I met him, and he asked me if I intended to go to the Fair—I answered, yes,—so we parted: but I determined in my heart to go to the Fair on his account. And, when I came to the Fair, I met with many of my acquaintance, who pressed me to join their company, young men and maids: but I made excuses, and said, I could not; for my heart was still with him. I then met others, that pressed me the same; I made the same excuse again, that I was in pursuit of my brother, to go home, but, going up thro' the Fair, I met Noah and my brother together. He then pressed me to join him; but, for my life I could not: my hand and heart seemed as though they were bolted, and I desired my brother to go for the horse, and go home directly. My brother went away for the horse, and Noah went with us. While my brother went into the yard for the horse, Noah intreated me to go in and drink with him for old acquaintance, if I would not for new. I told him, I would not go in either for old or new; if he made as many words as there were stars in the sky, or stones in the street—but the dejection of his looks cut me to the heart: and, when I was upon the horse, I could have given my life to have been back with him in the Fair; and could scarce speak to my brother, going home: which he perceived, and said, if I was so melancholy he would carry me back again. My brother exclaimed, this

is the way of the women; you refused to go with him when he intreated you, and now you are as melancholy as he. I then spent a restless night; which was renewed the next day by a young woman of my acquaintance, who said, the hard shower of rain that came on in the evening made all the youngsters in Woolbrook go into a Public House together, and they had all their sweethearts but Noah, and her heart ached to see how miserable he appeared; and there was a young woman in the room who was just mad about him, but he took no notice of her. I then determined, if ever he spoke to me any more, my resolutions were fixed never to slight him more. The Sunday after I was going to milking in my brother's ground, and met Noah; he intreated me to let him go with me to keep up the cows, but my heart was bolted in a moment. I said, my cows wanted no keeping up, neither would I accept of his company: but I had not gone twenty yards from him, before my heart denied what my trembling lips had spoken; and I thought I would give the world for his company, and made a resolution in my mind, that I would never be such a fool any more. But, the Sunday following, he put me to the like trial, by my brother's having a beautiful Pear Tree; and the young man who was with him asked me leave to let him go in and have a few pears. Noah asked me if I would give him the same liberty: I very gravely answered NO—but Richard who was with him might carry him out some, but I would not permit him to come into the orchard. Here my heart was torn again: I thought to myself, what a stubborn creature was I, to plague myself—to plague him. I then determined to be master of my stubborn heart, as I

judged it—and thought to myself he never should try in vain—neither did he: for he fixed his resolution to go to sea, but did not go. And when a young man persuaded him to go again, and told him, if he had been accepted as Noah had, he would try again, and not give it up, for he was sure I liked him. But Noah answered, I have tried often enough, and it is always the same, and all her friends are against me; and now, if I die for her sake, I'll never try more. These words cut me to the soul: yet I admired the nobleness of his spirit, and was convinced his passion was love, when he held me so strong by my hands, that hurt my hands and wrists for many days—and said he would not let me go, before I had told my authors, who had told such lies against him. All these ponderings in my heart drew my love almost to madness, that nothing but religion could keep me in my senses. My sisters knew the state of my mind, and persuaded me to leave Sidmouth, and come back to Getsham to my father's. I answered, No: you may kill me, or you may drown me; but I will not leave the place where he is: I must see him, if I cannot have him. We went to Newton Fair; and I had met with an accident that day in my eye, that I was almost blind, by what they call in Devonshire a Cuckol-button getting into it. As I was going up through the orchard, in distraction of love, I ran my eye entirely against it, and they persuaded me not to go to the Fair; but I was determined to go, for I knew Noah would be there: but how was my heart torn, when I met him in the Fair, and he passed me by unnoticed. I then felt I could not bear myself, and desired my sisters to return home, who were laughing at me for saying, when I first

espied him, "there he is, there he is." As we were going home, we met his Brother Nathaniel Bishop. He asked me, what was the matter with my eye? I told him. He asked, if I could not cure it? I told him, No. Nathaniel answered, can't Noah cure it? I cried out, in madness, if he can, HE WONT: at which my sisters reproved me; and said, I had declared my love to his brother. I said, I did not care if I had; for I wished to awaken his passion to return again: for I had rather die with him than live without him. My sisters went home the next day, and told my father and mother the dreadful state I was in. My father raved in agonies; and said, my former sins are brought to my remembrance: How many women's hearts have I broken by Love! He walked the chamber, my sister said, like a madman; crying out,—now it is come home upon me: for that maid, who is the delight of my soul, is now wounded the same. In this manner my father lamented that ever he had courted a woman, and not married her, when he knew her passions of love were so strong for him: but, after he had broken the hearts of many women, he married his first wife out of pity, because he saw her upon a sick bed. What I had appointed, HE, the Lord had disappointed, concerning the remainder of this history.

(Signed)

JOANNA SOUTHCOTT.

AND

JANE TOWNLEY.

*A copy of a Letter of Mrs. Southcott's from
Miss Townley to the Rev. T. P. Foley.*

June, 19, 1804.

Reverend Sir,

After the sufferings Mrs. Southcott went through yesterday, she was obliged to be undressed and go into bed, for in her agonies fighting with the devil, she had beat herself black and blue, and was too faint and weak to set up. She then sat up in her bed, and went on with her History, that she was *ordered* to pen, particularly as the whole was explained to her. She often felt faint with dying sweats, and told us not to be alarmed, if she fainted away. Her words made us leave our pens, and go to her bed side, and see; what a fainting state she was in. After that she recovered and grew better, and told us she must go on with her History, and begged we would stay up if it was till midnight, for she must go through that day—but many things she cut so short, that you cannot understand, till you see it made more plain before you. She was so ill, that we brought another bed in the Room to sleep on the Floor, as we could not bear to leave her. Just at midnight as we had finished, and made up the bed on the floor for ourselves, as we could not bear to return and leave her that night alone by herself—She came out of the Bed, and said she would lay on the floor herself, and we should sleep in her bed. Soon after she laid on the floor, all the rage and horror of hell broke in upon her, and the devil told her, she should see her midnight hour now; for he would burst in and tear her to pieces—but

knowing the Lord would not permit him, in agonies she lay in prayer, begging the Lord would be pleased to shew His Loving Kindness to her again, for the horrors of hell were more than she could bear. We were witnesses to her sufferings and agonies and kneeled down to prayer. She then desired Underwood to go and bring her that Communication which was given on Sunday morning concerning David—While Underwood was reading it in a voice not her own, but seemed like a mild sweet voice of an Angel in a singing Tone, which she said she could not read it any other way. The devil then said to Joanna *“curse the words”*—Joanna threw herself in a Passion with the devil, and prayed the Lord to deliver her from him. Then she called for her Bible, and opened to the 52 chapter of Isaiah, and found Joy and Comfort break in upon her from the 6 verse. “Therefore My people shall know My Name—therefore they shall know in that Day, that I AM HE that doth speak, behold it is I”—Here her chains began to burst. She then opened again to the 12 chapter of Ecclesiasticus, the 12, and 13, verses struck forcibly upon her. “Who will pity a Charmer, “that is bitten with a Serpent, or any Such as come “nigh wild Beasts.” The latter close of the 12, “lest he seek to take thy seat, and thou at the last “remember my Words, and be pricked there- “with.” These words were forcibly answered her. —“That none would pity her, if she gave the Ser- “pent room to sting her:—if she gave up her “Faith; as he had been tempting her:—for that “serpent alluded to the devil; and their Bibles “men did not understand. For every man of “feeling would pity another, that was stung by “a natural serpent, or fall in the way of wild

“Beasts. But she was the Charmer no man would
 “pity—her foes would rejoice—her friends would
 “despise her—and satan’s power would come in
 “her stead to have the World totally lost; for
 “the LORD cannot act but with Justice, Truth,
 “and Honor to plead with the devil, and destroy
 “him.” Now you see what a situation she stands
 in; therefore, she desires her Friends to *tell all*
 they have no proposals to make—It all must be as
 the Lord directs her. After spending one hour in
 misery she was comforted, though she did not feel
 the power of the Spirit of God break in upon her,
 as before; but she called to mind these words.
 “The setting Sun will feel a setting stroke.” She
 laid awake till day light came, and she refused to
 drink wine or beer. Now I shall come to this
 Morning Tuesday, June the 19th 1804.—“Joanna
 “dreamt, in the morning, that the devil came to
 “her bed side with all the horrors of hell to destroy
 “her, she felt his hand, and broke the top of his
 “finger.” She then dreamt that a man said, he
 had outwitted the devil by his own craft. After
 that she dreamt she was going to some place with
 little Richard Foley; but going into a House she
 left him, and went away without him:—As she
 was walking through some beautiful Fields, she
 recollected the dear Child was left behind,
 and felt herself hurried and confused, and thought
 she would make haste back to seek him; but to
 her astonishment, she heard his cry in an adjoining
 Field; he was crying like a mad Child, my Jan-
 ney, my Janney. I pursued my steps with eager-
 ness to go where I heard his cries, and to my Joy
 and astonishment saw a Woman enter the Field
 with the Child in her arms. I ran with eagerness
 to embrace him; he sprang into my arms with

eagerness, and threw his Head into my bosom, as though he would have died with Joy, and I felt equal pleasure. His dear little Face was swelled with tears, and covered over with a bathing sweat.

——“ Now, Joanna, thee I'll answer—

As the child did then appear ;

Perfect so, I now do tell thee,

Are my sufferings for thee here.

But to make true, before your view

The Hermit in disguise ;

I cannot slay my rival foe

Before I do chastize,

My honor here, to prove it clear

That me thou hast obeyed ;

And then my agonies you'll hear,

When I do bruise his head—

* And now to Foley's letter look—

The shadow does appear ;

And all shall find I Am the root,

That do these branches bear.

Now I'll go on to answer men,

From what is said before :

The agonies the Child was in,

Do in my heart appear.

The love of thine, they all will find,

That thou hadst for the Child :

But greater love in him was found,

Let no one here be foil'd.

The dream of him must now be seen,

Unto your Land appear ;

And in thy writings't must be known,

I plac'd the shadow there.

Then in the child, when so he smil'd

Upon my every friend ;

And now you'll find, the time's at hand,

I shall the same descend.

But first they'll see, I now tell thee,

* I had written so far, when Mr. Foley's letter came

ME like the child appear :
 For now I'll come to answer man
 From what was said before—
 And let the Noahs in your land,
 Now like him to appear—
 And then they'll see, the mystery,
 A Noah must be found ;
 And read the chapter now of he,
 And tremble at the sound :
 For I said there he must appear ;
 And if you him deny,†
 Much greater agonies you'll bear,
 Than thou didst bear that day :
 When thou'st complain, 'tis all in vain
 He never will return—
 No, no, I tell you 'tis too late,
 For to refuse the man :—
 A Noah here, I'll now appear,
 And thy First Love now see :
 Because my heart he did ensnare,
 And gain'd the love of thee.
 But it was I, that dwelt on high,
 Then kept thee from that man :
 For in the end, 'twas my intend,
 I, in that name should stand.
 To shew you clear, the Noahs here
 May all turn back like he—
 I'll try no more, the time is o'er,
 She put me off too long :
 I'll sooner see my misery,
 Than e'er turn back again.
 Then Noah's flood, the deluge stood,
 And Noahs you'll become,
 To perish in the every flood,
 If you will not return.
 Because that here the Type appears,
 Her heart you plain do see,
 How strong in love her passions were,
 And so 'tis now by me.—
 For I Am come the Lover strong,
 Of all the human race :

† The 54th chapter of Isaiah, and 9th verse.

That do not do, as thou hast done
 Thy Lover to disgrace,
 I say with lies ; let men grow wise—
 I'll place it every way :
 Because My Bible you may see,
 For here the Type doth lay ;
 Now in these two, brought to your view,
 A Noah to be plac'd :
 But when the husband is the Lord—
 Look deep, ye fallen race,
 How it should come so plain to man,
 And these Two Lovers see :
 But he the Bridegroom could not stand,
 My Bible saith 'tis ME,
 That must appear the Bridgroom here,
 When Noah's flood do come :
 Then see how love did both ensnare,
 To drown the eyes of them.
 Because in thee I oft did see
 Thy eyes in floods of tears :
 And just the same I know in he,
 When he in deep despair ;
 Did say no more he'd not appear,
 If he died for thy sake—
 Then now, you Noahs all take care
 Like him you do not break :
 For if you do, I tell you true
 My Love will all be gone ;
 And bring the whole unto thy view,
 How cold thy heart is come
 Unto the man that here doth stand ;
 And I shall stand the same :
 If men do say, like he that day,
 They'd sooner die, than turn :—
 Then sure thy pride must be appli'd ;
 For I shall leave them all :
 But if they now return to ME,
 My heart like thine shall fall ;
 Inflam'd with love they now shall prove
 Their SAVIOUR to appear :
 Because in he you all shall see,
 I AM the Noah there.—

The Root and Offspring to appear,
 Then let the Branches come :
 And let their love like your's to prove—
 And then the earth you'll see
 In every blessing to abound,
 In love and harmony:
 But it was I, that dwell on High,
 Did then ordain that stroke :
 To shew My Bible plain that way,
 How Noah's love was broke—
 But here the man I'll not condemn,
 'Twas I that bolt'd the door ;
 Because My Bible I'd make plain,
 And prove a Noah there
 Did first incline thy heart and mind,
 To feel thy passions strong :—
 But in that chapter all shall find
 Thy husband he must come :
 A widow here thou didst appear
 Forsaken then by He ;
 And know the man reject'd thy hand ;
 Then now the mystery see—
 The thing is plain, if learned men
 Could weigh the matter deep.
 Such thing I never would ordain'd
 To make the likeness break ;
 To shew the man, that in him stand,
 A Noah then by name,
 Who did reject thy every hand
 When heart-felt love inflam'd :
 And thou the same, I know thy name
 When Love did thee ensnare :
 But it was I that dwelt on high
 Prevented th' union there.
 Because to all I'd prove the call,
 'Tis like My Bible plac'd ;
 And now's the time I'll prove to all,
 Your MAKER so shall burst.
 For Noah's flood in love both stood,
 And floods of tears came on ;
 And now I tell you for your good,
 I'll bring it so to man.

But do not say, like him that day,
It shall be in despair
If they will all turn back to ME,
My hand and heart they'll share."

(Signed)
JANE TOWNLEY.



*A Letter from Miss Townley (being a copy of
Joanna Southcott's) to the Rev. T. P. Foley.*

Reverend Sir,

Joanna being weak and faint with the fatigue of the sixth day, laid down on the bed for some hours, while I was finishing your letter ; but she awoke with a most beautiful and heavenly dream, though she could not recollect it ; but it seemed to be with the power of GOD breaking in strong upon her. Here I will Rest from My Labor. All Old things shall be done away ; and all things shall become New. No longer shall My Spirit strive with man, but I will destroy man whom I have created, that will not enter into the New Covenant with Me : for now My Delight shall be with the Sons of men, that enquire what the LORD hath said, and what HE hath spoken concerning them ; and they shall be MINE in the day that I make up My Jewels ; and I will spare them as a man spareth his own Son that serveth him. For now, I will wound, and I will heal ; I will kill, and I will make alive ; I will cast down, and I will raise up ; for, a quick work will the LORD do upon the Earth. And my new covenant shall stand with man ; and whosoever will enter into it, let him seek ME, and he shall find ME : let them call

upon ME, and I AM ready to answer. I AM HE that created all things; that filleth the Heavens with MY Majesty—that filleth the Earth with My Goodness—and that filleth hell with My terrors. And now the Heavens shall be filled with My Majesty—the Earth shall be filled with My Goodness—and hell shall be filled with My Terrors. For now, I will break out on the Right hand, and on the Left: I will kill and destroy at once: My Anger is kindled—My fury shall go forth—and My Loving-kindness shall save to the utmost all them that now come unto ME. For I have placed the Chapter before You, and they shall know Thou art the Woman; a Widow in thy Youth and forsaken; grieved in spirit and rejected by man, and refused. But I call thee as a Woman forsaken, and his name (Noah) stands as a Type unto you all: for as the floods of Love where in you Two, so are the floods of My Love coming to Man: for in rest and peace, ye shall possess your souls, after I have brought My Mighty work to pass. I know thy heart trembleth, and all thy bones shake: you are serving the LORD with fear and trembling, but soon shalt thou come into My presence with thanksgiving, and enter into My Courts with Praise. Awake, awake, O Zion, put on thy beautiful Garments, O Jerusalem; for the day of the LORD is at hand, that HE hath visited and will redeem his people. I have visited by My Spirit; and now will I redeem by My power. I will no longer bow down to man, but unto My Name shall all men bow; and unto Me shall all men swear, that they will be taught of Me, from the greatest to the least. Bring forth your arguments, O ye stout-hearted; plead your cause ye that boast of Learning. Where is your God whom

you have forsaken? Where are your Bibles which
 you have neglected? Have I not said it, and shall
 I not do it? Shall men set all my Councils at
 nought, and say they are wiser than their MAKER?
 Shall the Clay contend with the Potter? Shall he
 that is formed say unto him that formed him, what
 doest Thou? I AM GOD, there is none besides
 ME: My Honor I will not give unto an-
 other; neither My Praise to the Sons of men.
 Their Wisdom shall not save them: and their
 Counsels I will bring to nought: for the Wisdom
 of the wise men *shall perish*: and the Understand-
 ings of the prudent *shall be hid*. But now will I
 gather him that halteth; for I have led them by
 a way they know not, and in by-paths they did
 not understand. But now will I make crooked
 paths straight before them: for now will I unveil
 the mysteries unto them: they are the Abrahams,
 and the seed of Abraham, and like Abraham they
 have gone on, inviting men to come forward—
 binding the Cords upon the Altar: but now the
 Cords are broken; My Isaacs shall be unbound:
 no longer shall they invite men: no longer shall
 they entreat them:—but they shall stand *valiantly*
in their faith—and wait till men shall invite them:
 wait till men shall entreat them—to let them stand
 the Trial, that they may see the NEW CREA-
 TED BEING—that they may see the NEW
 COVENANT that is making with man, and
 know that the Mouth of the LORD hath spoken
 it, that they may enter into a NEW COVENANT
 with HIM, before they call upon the Rocks and
 Mountains to cover them—for they shall find I
 will go forth with Fury, and None shall stay My
 Hand. I will break down the pride of the Lofly,
 and I will exalt the Spirit of the Meek; for the

meek man is bowed down, and the humble man is despised in his humility, and for a moment I have hid My Face from them. For now will I reason together with man; though their sins are as scarlet, I'll make them as wool; though they are as Crimson, I'll make them as snow. For now will I create all things NEW. For now he that hath spoiled and was not spoiled: he that hath dealt treacherously, and no man dealt treacherously with him: but now his time is over of dealing treacherously; and they shall not deal treacherously with him; (*Isaiah the 33 chapter,*) Hear, and hearken, ye sons of men, who is the man that deals treacherously with him. Who is the man that hath spoiled, and no man sought to spoil him? Open Your eyes ye blind: unstop your ears ye deaf and discern My Words that I spake unto You, that My Wisdom was hid in the great deep, and My Paths past man's finding out. Satan hath dealt treacherously, and no man hath dealt treacherously with him: satan hath spoiled; but no man hath spoiled him—but now he hath made an end of dealing treacherously, for his treachery can go no further. My Sons and Daughters have been bound with Cords of the Altar, as Isaac was bound—But now the Ram shall be caught in the thicket, and all My Isaacs shall be unbound; and now shall they deal treacherously with the devil; for now the LORD shall be gracious unto them. They have waited for me every morning, and they shall see the salvation of their God. When they pass through the waters, I will be with them; and, in the floods, it shall not drown them: for they are created NOW, and not from the beginning; even before the day when thou heardest them not, lest thou shouldest say, Behold, I knew them.

Isaiah 48th chapter, 7th verse. O ye sons of men that boast of wisdom, and ye learned, that boast of learning, how do you understand my Bible? Have I not said, I should shew you **NEW THINGS**, and **HIDDEN THINGS**, that you did not know? Then now let your **GOD** be true. and every man a liar, that says, he can find out by learning, what are **MY HIDDEN MYSTERIES** in the Bible, when I have concealed them from Men and Angels—Angels could not look into the depth of My Decrees—Then where are ye vain boasting men, whose Breath is in your nostrils and whom I pronounced dead to knowledge? Shall I come and contend with men and devils, with the Bible I cannot clear? Let the wise men contend with the wise men—and let them contend with a Fool that is brayed in a Mortar, and see if he will not contain his Folly, till I can make my Bible as plain before him, that a Fool, though a way-faring man may not err therein. Where is the man that by searching can find out his **GOD**? Who can find out the **ALMIGHTY** to perfection? Shall I come in power, and not come in honor? How did satan upbraid **ME** concerning Job? How did satan upbraid me in the flesh, when he said I should cast **MYSELF** down from the Temple; for “it is written I should give My Angels Charge concerning Him.”? Then how shall I contend with satan?—To be a God of Confusion, and not of order? Have not Kings order in their Wars? Do they not produce **THEIR CAUSE** before they break out in a War, that they may shew a just cause for it? Or, how would the enemy upbraid them, and say, that they had dealt treacherously with them? They were not spoiling, but man

wished to spoil them. Then how can a King appear in such a War? Would not his Enemies dispise him, when he could shew no just cause for what he had done? Would not his Subjects be ready to forsake him, and say, that he had called them out to battle against an enemy which had not offended them? Where was their love and courage to fight for their King, whom they found all the Fault in, and saw none in the enemy they were going to war against, but their lives were slaughtered for nought? Judge the cause ye learned; open your eyes, ye prudent, and see that I cannot cast down your adversary, the devil, that is as a roaring Lion seeking whom he may devour. (But how could I keep him from his prey, before I had made the Partition Wall strong against him?)—Before I had proved My cause to be just; that I had said unto him, as unto the proud waves of the Sea, “hitherto shalt thou go, and no further.” Then as a KING I can contain My honor. I sat bounds for man in the Creation, and thou Temptest man to break them.—And now I have sat bounds for thee, the same. Now see the Creation stand before thee dead to knowledge, as I had pronounced them. See the Woman I created for man’s good stand before me in perfect obedience.—Tuesday 19, of June, *here ends the seventh day.*

Joanna was now too weak, faint, and trembling to stay up longer. She could taste nothing for supper but a small piece of tart: her appetite is quite gone from tea, and she can drink nothing but camomile tea. She was often sick as death, on Tuesday; bringing up water. The Tuesday night she awoke at midnight, full of the strength of the power of the Lord, in her pleading all his

sufferings for man, and all the mockery that he bore for man. Townley and Underwood slept in the next room. Underwood awoke; and heard Joanna very loud, talking and thumping the bed. She called Townley, and then went directly into her room, and Townley followed as quick as she could, and found her full of the spirit of the Lord: it continued till one o'clock, expressing the agonies which he bore for man, and the shameful reproach he had been treated with by man. The names they had called him, were then repeated by her; and so she said the mid-night hour would break for man, when HE came in fury to his enemies—in Love to his friends. The heavenly words flowed too fast to be penned, or to be recollected, all of them: but she said, “Tell My disciples, “the women visited me first; and here the women appear. Mary, do not weep; rejoice in “in the GOD of your salvation; enter into the “joy of your LORD: I will call My Sons and “Daughters from afar; I will enlarge my borders: “I will strengthen my stakes; I will break out “upon the Right, and on the Left: ALL NATIONS shall drink the cup of My Fury.”—Repeating these words, she said, she felt full of Power and Strength of the LORD. You my friends have nought to fear; but England, Oh! England how have you slighted my warnings? How have you despised my Invitations? How have you set at nought all my Counsels? But turn unto ME, and I will turn unto You. This is the shadow of the mid-night hour? for in that manner HE will break with power and fury upon His Enemies, and set all THEIR MOCKERY before them. Tremble, ye Jews—“Mourn, ye Gentiles; for the

day of the LORD is at hand:—the day of the LORD is nigh at hand.”

“ For so the midnight hour will burst for all,
 And men and devils tremble at the call.
 For, now, the mystery I'll explain to thee—
 I brought then on the War for men to see :
 And then I left thee at that very time,
 And made the weak ; and weak they all will find
 The trembling Nations to before me stand ;
 When I do come to conquer Sea and Land :
 I'll lay before them ALL that I did bear ;
 I'll make the Jews to tremble, and to fear ;
 For all their mock'ry I will then turn back,
 And they shall know the way they all did mock :
 Because my hand shall not be shorten'd then ;
 I'll conquer devils, and I'll plead with men :
 For in the Vallies now I'll bring them low,
 And weak as thee, the Nations all shall know
 They shall in weakness, and in trembling stand ;
 But mark the Spirit—and thy strength command—
 How full of Strength THAT HOUR thou didst appear,
 No Men or devils, thou THAT TIME couldst fear :— }
 Then here's the warning to My Brethren dear,
 That by the Woman I so bid them send,
 To My Disciples to tell them in the end,
 They'll find My Spirit so strong in them to burst—
 For hell I'll conquer ; and I have conquer'd First,
 To build a Wall I told you for the war ;
 I know the roaring Lion does appear
 Against My Friends, that wish My Kingdom here—
 Therefore THE WALL I made it BY THE SEAL
 Against the devil, now for to prevail
 Against his fury, I shall now go on :
 Because My Wall he now is breaking down.
 Then here's A WAR I tell you all IS JUST ;
 For I shall conquer as I told you first.
 And now My Warriors let them to go on,
 Tho' weak in nature, but they'll find ME strong—
 Strong to deliver I shall now appear,
 And strong to conquer you shall find ME here.
 And now my foes I'll make them to comply,
 And they SHALL know the midnight hour draws nigh.
 And now the mystery I shall here explain,
 It is to bring the likeness of thy dream,

That I did shew thee then in ninety-two;
 When all the Evil Fruit before thy view,
 I said 'twas fallen: black the veil within,
 Then to thy view a room was surely seen
 Where was a bed, and did thy GOD appear,
 Who rose and told thee, He was waken'd there;
 And thou didst stand His Answers for to hear.
 And now, My Sisters, you the Likeness see,
 How from the Bed My Spirit doth appear,
 To warn you all, the Fruit is fallen here.
 And now in ranks the good Fruit they may stand;
 'Tis but as trees things have been seen by man:
 Because the mysteries you did ne'er discern,
 The way or manner I to you did warn;
 And all as water you have surely been,
 To think your God would ALWAYS thus contend
 With Dust and Ashes, if they'd not comply
 Unto thy words, I now will answer here,
 I made thee ill, the every truth to clear;
 That from the bed I do reveal My will,
 And now the stubborn hearts of men I'll chill.
 And now the cause in hand I'll surely take,
 And all the fabric of the earth I'll shake:
 And all the strong men I'll bring weak as thee,
 And then their boasting let them for to see—
 How by their conduct they insult their God;
 Then now unto the Kings I shall allude—
 Could I with Satan now in rage begin?
 To kindle war with such vain, ignorant men?
 Then, like the King that I did name before,
 I tell you all, I must come IN THIS WAR;
 For men against Me surely now they're found,
 Then how can Satan tremble at My sound
 Without a friend My Honor to support?
 I tell you plain you do My Honor hurt;
 Weak as this woman they do now appear:
 So weak are men in judgment, I see clear—
 And no more strength have they now got to stand,
 Than thou hast got to conquer sea and land,
 Without My power for to carry thee through—
 Thy trembling nature thou dost feel and know;
 Because thy strength and appetite is gone,
 And so I tell thee are the sons of men:—
 Their strength of wisdom it shall all fall down,
 As on the bed thou'rt now in weakness found:

And all their appetites shall go the same,
 Unless the GOOD FRUIT do their hearts inflame—
 And then, I say, I'll raise them up again.
 If for the good fruit they do but complain;
 And list'ning wait, "MY STILL VOICE FOR
 TO HEAR,"

I'll give them strength, and raise them up once more:
 Because I tell thee I shall raise thee up;—
 Thou need'st not fear—thou'lt hear My voice and hope,
 That greater wonders now I shall go through;—
 And greater Mysteries bring before thy view.
 And from thy Father I shall now appear;
 'Tis but the Owls that did thee frighten here:
 Because their fruit it surely now must fall,
 'Twas but a shadow thou didst hear of hell."

The meaning of this is, when I was laid on the floor the seventh day, the horrors of satan came in upon me, and told me if I would not give up my confidence in CHRIST I should see the mid-night hour to burst upon me with his coming in with all his hellish Host, for he had got them at the door. I told him I knew the LORD would not let them come in with him. The devil upbraided me, and said, I was to dispute with him. I said yes, but not before two simple Women, and he was ever a coward; and a coward he wanted to appear. But I knew the Mercies of GOD would not let him appear; and so I got rid of him as before-mentioned. But this morning at nine o'clock I was just got into a Dose, I felt him come upon me almost to stifle me: but I thought to myself, if I must die in these agonies, I have done the Will of the LORD, and I feel a happy and peaceable Conscience. I began to pray that the LORD would deliver me, and I groaned aloud, and he left me, as Townley and Underwood entered my Room, which I was glad to see—and I asked them why they did not

come sooner, as they must have heard me groan ;
 but they said they did not, til just before they
 opened the door, though they came at nine
 o'clock as they were order'd, for they were for-
 bid coming before.



“ ——— Now, Joanna, thee I'll answer.
 As the Fable doth appear ;
 Now I tell thee, like thy Father,
 'Twas the Owls that frighten'd there:
 And Owls they be, they all shall see,
 And out they all shall fly ;
 And so the fruit they shall let fall,
 I'll burst the light to thee.
 The clouds I'll break, for now I speak
 A GOD IN POWER DIVINE :
 And thou shalt see what frighten'd thee,
 And know it at that time
 When thou'st come home, before my throne,
 Then every thing thou'lt know ;
 The way the shadows did deceive,
 And thou wert frighten'd so.
 But know no harm did thee alarm,
 And none to thee shall come—
 Could satan be such ignorant fool
 To think I'd e'er let him
 Approach thee here? in person appear,
 When all I have forbid ?
 No men, nor devils, to appear
 Before thee to proceed ;
 But well I know his rage is so,
 Such coward he would come ;
 If I his chain should e'er let go,
 Then hell should be his doom ;
 Never to free from misery,
 If he that way could break ;
 But he shall find there's power in ME,—
 Thy Father now do speak—
 And do not blame, nor will I shame
 Thy weakness at *that time*
 When thou dost fear ; I tell thee here
 His footsteps close behind.

Then fear no more, for now the doors
 Are open'd wide for all ;
 And now the Clouds I'll surely burst,
 And down the Fruit shall fall ;
 That in his mouth he now have got,
 The doors are open'd wide
 And every Gate I will unlock,
 To shew the *faithful Bride*.
 Now I'll go on from every man,
 And Noah they must see:
 How he reject'd thy every hand,
 When so provok'd by thee—
 Then there the man—the Name doth stand
 To make my Bible clear ;
 And let the Learned all command,
 And tell how't happen'd here ;
 That this should come to make it strong,
 So perfect like my word—
 And from my bible I'll go on,
 And prove a Noah's flood
 Will be in man ; their fears will come
 Like Noah's heart, and thine—
 And then their Tears to Joy shall turn,
 I say—to Joys *Divine*.—
 As 'tis with thee the end will be,
 Where Love do make thee smart,
 There's neither one in misery ;—
 For know, a Noah's heart
 Inflam'd again ; his heart did come,
 As it was at the First ;
 Thou heard'st him say he lov'd her name,
 And so the end shall burst,
 To every one that now do come
 In perfect love to ME :
 They'll find My Name to be *the same*,
 A Noah's love they'll see,
 Is not confin'd in heart and mind—
 He never could love more ;
 As he at first seem'd then inclined ;—
 And here's another door
 I shall unlock, and mark the stroke,
 The words were spok'n by thee ;
 When thou his heart had surely got,
 His Anne thou then did'st see ;
 And told him then, His wife was come,
 The woman he should have.

But mark how he did her despise,
 And said he'd never give
 His hand to she, 'twas known to thee,
 But yet it so did turn;
 That afterwards his love was there,
 The same for her did burn
 So now to all, it so will fall,
 Like Noah's love and thine;
 That do believe this every call,
 Is from your GOD DIVINE.—
 But if too late the door be shut,
 Like Riggsby to appear;
 She's gone, she's gone, now I am come,
 And cannot enter here;
 Because my ways she did despise
 It was well known to me:
 The woman he had slain before,
 The truth they all must see.
 For thou'st kept back the fatal stroke,
 That made thee hate the Man.—
 The poison he had bought before,
 And gave it to her hand—
 And so she did die, was then their cry.
 By his cur'st hand betray'd;
 Therefore no devil thou didst say,
 Should ever be thy head.
 Wedded to sin, the man had been,
 A child of hell become—
 And now the TRUTH thou must declare,
 And tell the Woman's doom—
 How she with child, by him beguil'd,
 And then the shame to Miss;
 He bought the poison then for her,
 But I shall answer this—
 Savine you know is an herb doth grow
 And there the poison laid;
 He said the Child's life it would take
 And there she was betray'd;
 Because her own, he told her then,
 Her life 't could never hurt;
 'Twas but the Child that would be slain,
 Her honor to support.
 So here's the man like satan came,
 the Woman to betray;
 And afterwards thy Lover came
 Satan hath act'd that way;

For close to thee he oft does flee
 By every art appear——
 And in thy writings all may see
 Profess'd thy lover there;
 Till rage in thee, the same to be,
 As from the former place——
 Now mark the man how he does stand,
 An artful foe to burst;—
 First to betray, and then to say,
 Her honor he'd secure;
 He laid his pois'nous darts that way,
 And made her murder sure.
 And now to thee the same he'd flee,
 If he thy hand could gain,
 The Children all *dead born must be*,
 The Mother must be slain;
 If I'd not one in love too strong,
 That hat'th My rival foe;
 And soon he'll see the woman's gone,
 Where he can never go—
 Then he'll appear, *I am foil'd here*,
I never shall her see;
 By any arts for to ensnare,
 She's gone, *She's gone from me*.
 And for my love he now may prove
 She hath disgraced the whole;
 My honor now is gone that way,
 Oh! Rigsby's passions fall!
 If he did see the lines from thee,
 How him thou hast disgrac'd;
 He'd curse the day he came to thee,
 Thy hand for to embrace:
 Conceal'd before did all appear,
 And vengeance *I did miss*;
 But now my guilt doth all appear;
 What woman brought round this?
 Is it from one where *I did come*
 In love and passions burn;
 And was the malice in her heart,
 To think of what *I'd done*?
 Could she not bear, my guilt was there,
 Her Sex for to betray?
I knew her hatred did appear;
 But did not know that way,
 She so did hate, in rage so great

My face she would not see ;
 But as a man can I now stand
 To turn my rage on she ?
 No ! conscience here must now appear,
 'Tis Heaven has me betray'd ;
 My conscious guilt I cannot beat,
 For now 'tis o'er my head.
 Conceal'd so long by what I'd done,
 I thought it all would die ;
 But now the vengeance it is come,
 Will be the Sinner's cry.—
 —Then now let hell the same to swell,
 And cry he's guilty here ;
 My murder was concealed so long,
 The way I did appear,
 In arts at first I so did burst,
 The Mother and the Child ;—
 I both did kill by arts from hell ;—
 And then thought to beguile
 The bride the same to her I came
 By arts and passions strong ;
 And every way I then did try,
 To hold her by the hand ;
 But't would not do, I well do know,
 For all my arts did miss—
 I'll bring the person to my view,
 For so I'll bring round this.—
 The Child at first, by arts that burst,
 He surely was struck dead—
 And now the same, behold the name,
 The Woman so is led ;
 For dead to all, now in this Call
 He hath the Woman slain,
 And then he thought to conquer all,
 And gain the heart of thine.
 But there in vain he surely came,
 His deeds do now appear ;
 In words from hell, how he did swell,
 As Rigsby's arts did there !
 So now the two before their view,
 In print their deeds are seen ;
 Thy Father's Words bring to thy view,
 And blot them out again ;
 Because that there, they must appear,
 As men unlik'd by thee ;
 As neither one thy heart can share—

'Tis *ALL* gave up to *ME*.
 And now I'll come in words so strong ;
 Thy Father said before
 His former sins to him were come,
 When thy grief did appear ;
 How many womens' hearts he'd broke ?
 And I may say the same !
 Because in love for him they dropp'd ;—
 The martyrs did appear
 Then in the flames, for *ME* they came,
 It was for love they stood—
 And 'tis for love, I now shall prove,
 All this I now allude ;
 Because that here thou dost appear
 A suffering Child for *ME*—
 And now the past I mean to clear,
 Thy Father's passion see—
 How *all* was plac'd when he did burst
 In grief he could nor bear ;
 His former sins he said were plac'd,
 And then his heart did tear,
 To think that one his Child's become
 To feel the fatal smart ;
 What he before by love had done,
 And broke the Womens' hearts.—
 Then now my sins were said by him,
 To my remembrance come ;
 And now the same, I say to men,
 My Bible you discern ;
 The guilt of *All* on me did fall,
 They plac'd the sin there first ;
 And so my Lovers I see *all*,
 In sufferings have been cast.
 Now *all* together you must bring,
 And place before your view ;
 And then thy Father's Love they'll see,
 The Likeness to be true—
 That I the same in Love *AM* come,
 To see what Guilt I bore ;
 It was to free the *FALL* of men
 I did *THAT WAY* appear ;
 And so to man I then did come,
 My Lovers then were cast ;—
 In broken hearts, they died for *ME* ;—
 Or, cruel torments burst.
 All this for *ME*, I plainly see

It had been done before;
 And with thy Father't will agree;
 For no man can appear,
 To prove My Bible so don't stand,
 Without the Marriage here."

(Signed)

JANE TOWNLEY.



To the Same,

Thursday Afternoon, June 21, 1804.

Reverend Sir,

As soon as we had finished our Letters for one Post to send to Mr. Sharp in London, THE DAY being ordered by the Spirit for us to do so; the following day we are ordered to take up our pens to write to you: so that you cannot have a clear and regular account, as you have had already, nor Mr. Sharp either—for, *the true knowledge* is concealed from you Both before the Books are out of the Press: and just so stands all mankind—that know not the way “He treadeth the wine press of his Father's wrath: nor, what vengeance was in His Heat;—no more than you know what letters are sent to Mr. Sharp; or Mr. Sharp know the letters that are now sent to you; so you must draw your own judgments, as you can, before you see *both the books together*, and the Forbidden Fruit is placed before you; for you must not write one Communication of mine to Mr. Sharp, but you may write any to Leeds.

Joanna has been confined to her Bed ever since Tuesday night, but though the LORD hath cast her down, He has promised to raise her up; but she is able to set up in her bed, and deliver to us

the words of The Lord, that are spoken to her. But she feels the anger of the Lord is greatly kindled, and soon they will see Him break forth in fury; for they have refused *the promise*, that was made to man in Creation; and they have refused *the promises* that were LAST made to man in their Redemption. But now I shall put all things plain before you, and I will make them as naked as thou art in thy Bed, and they shall find they have no more wisdom, no more understanding, no more knowledge of My Word, than thou hast clothing upon thee—which from the heat of thy Fever thou hast none, having thrown the Bed-clothes from thee. And so shall the heat of My Fury make them lay down in the dust, as weak as thou art:—and I will strip them of all their Clothing—I will strip them of all their Wisdom; for I am as sick of their Wisdom, as thou hast been of thy Tea; and I will spue them out of my mouth, as thou hast spued out thy Tea—and I will give them Bitters to drink, as thou art drinking now.—To have this be understood, the agitation of the Spirit Joanna has been in the last seven days, has brought her weak, and faint, and so sick, that she cannot drink her Tea, but brings it up again, and is obliged to drink Camomile Tea, which she cannot bear. For I am sick of their Wisdom, and I shall make them sick of MINE: for the Cup of My Fury is kindled against them, and My heart is hot within Me: they shall feel the Hand of the Lord heavy upon them, as heavy as thou feelest My Hand, when thou groanest under it, and said, thou shouldst die, and prayed to be delivered from the power of the devil, for at that time thou so judged ME.

—“ And now the nation shall the Likeness see—
 Because at first thou felt'st the Hand of God,
 So heavy on thee pressing with such Load;
 That thou said'st satan surely must be there;
 Thou felt'st the hand under thy neck appear'd,
 And then thy body it was pressed so,
 That thou wast dying, thou didst judge, I know;—
 But rest and peace within thee thou didst find,
 And now I'll perfect tell My every mind—
 It was the Parables in all to clear,
 That in like manner I did press thee there;
 To prove the Likeness now in all was true,
 The rage of hell that night before I knew
 Was close upon thee; thou didst feel his power,
 And then thou know'st I told thee of an hour,
 That thou should'st wake to see the Lord appear;
 And much like Osmyn I did then come there,
 And think what Agonies that she did bear; }
 When Osmyn held her by the trembling hand,
 And shew'd the picture; judge how she must stand,
 With heart oppress'd, and much more grief than thine;
 Because that sweetness in thy heart thou'st find;
 And all that sweetness thou shalt find in ME—
 Conscience at peace, and all thy guilt I'll free;
 Because thy weakness I will never blame—
 Thy doubts and fears shall only put to shame.
 THE BOASTED CONFIDENCE that is in man;
 When they'd no footing in the least to stand,—
 If that My Bible they did e'er discern;
 Their jealousy, like thine, must them alarm:
 And say, they fear THE WOMAN may BE TRUE;
 And bring our Bibles plain before our view.
 For, if the second Adam must appear,
 We know the LAMB's wife, she is mention'd there;
 She must be ready for to stand the Bride,
 And now avenge the Cause where first it laid;
 And see the vengeance that was in My heart,
 To have the woman to avenge her dart
 Upon the serpent, that did bruise My heel:
 Because by arts he've surely stung the whole—
 And now the enmity in man do fall;

Against the woman's seed they now are come;
 But from thy lovers I shall here go on—
 Remember him that told thee of his store,
 He'd gold enough for both, he'd want no more—
 Then now on John I surely here will lean,
 A shadow deep, that I shall now explain;—
 He wished to wed before the time was up;
 But know thou told'st him so it would not drop—
 And now I tell thee thou hast wish'd the same,
 To wish the marriage ere the time was come.
 But know I told thee this could never be;
 In MY APPOINTED TIME the Truth thou'lt see:
 And now I tell thee My appointed time
 Is for the present, every soul shall find;
 Or else the ending they'll all find like John—
 The part the journey he with thee did come,
 And then the journey he did take no more;—
 Because that night I bolt'd the every door:—
 When thou before My Throne did'st so complain,
 And wish'd an interest in my heart to gain—
 Then know the answer that I then gave thee;
 That a new heart in thee should surely be;
 And on it there I'd build my every law,
 And put My Spirit there the fools shall know,
 That by a woman thus 'twas never done:
 Then the Creation by her you must plan,
 If you do place it to a Woman here;
 Or to the devil now, you Fools take care—
 For now My Folly shall begin to break,
 And from the Mid-night hour My wisdom speak—
 But from the Mid-night hour I'll first appear,
 When Peter West thy heart did so ensnare;
 And told thee then how deeply he did love,
 And thou the shadow in thy heart did prove,
 And know at Mid-night that you two did part.—
 And know at Mid-night thou did'st feel the dart,
 That was of Love to kindle in thy breast,
 And the war within thy heart did burst:
 Thy foolish heart was wandering then from Me,
 Let it not wander was the prayer of thee;
 Unless thy Husband I did him design,
 And from thyself thou then did'st fix the time,

That I before had kindled in thy breast ;
 And so My Peter's every one was cast :
 Because that Peter he did ME deny,
 And so My bride have turn'd it back that way,
 For all the Peter's she denied the same—
 Men fled from Me—and thou hast fled the same,
 To turn it back that way by every man—
 For mark, when Peter did again return,
 That had deny'd, as I had fix'd the mark,
 And know the time, and bring the every spark
 That was of love, kindl'd again in he ;
 But then thy answer let them all to see—
 —“ If he was better to them he might go,
 Thou would never waste his love, thou told'st him so,
 To hurt himself, and back to thee to come,
 If he was *great* ; thou told'st him thou wast *grand*.”
 And now I tell them, grand I will appear ;
 And all My boasting Peters tell them here
 Unto the skies they've swell'd their wisdom high—
 And now I tell them they'll fall back this way :
 Because the upright man thou can'st not find,
 For to seek out their SAVIOUR's heart and mind ;
 Unless the Noahs they do all appear,
 And say we'll turn and try her heart once more ;—
 Before by Noah sure the thing was done—
 I tell them plain thy History must go on ;—
 In every truth thy History must appear ;
 Because the Likeness I'll in all compare,
 You know at first how that you two did part,
 When Jealousy had wound'd thy tender heart.”

Continuation of Joanna's History.

“ As I am called to write the particulars, that
 all may be explained, I shall mention what I have
 omitted before we parted for good. There was a
 young woman in Sidinouth, Captain Wickers's
 daughter, who was almost mad about Noah Bishop,

and would follow him wherever he went; when he did go to Sidmouth Town, one Sunday, she followed him upon the beach, and followed him part of the way home, and he stood talking with her. A friend of mine passed them by, and came and told me of it. This fired my soul with jealousy: and, as soon as I saw him enter the yard, I went immediately up stairs. He came and enquired of my sister for me. She told him I was gone up stairs, because I refused to see him; for, that I had desired her to tell him, that where he had been **ALREADY**, he might go again, along with Fanny Wickers. He declared to my sister, he could not bear her; and, though she followed him, he hated her, and believed her a very bad, loose girl; but, as she had followed him, he was obliged to stop, and speak with her: but this excuse did not do for me. My heart burned with jealousy: and, in my passion, I said, I would not come down for the night; neither did I the next day. I thought, if what he said was real, he would come as usual, when I was milking, as he knew I could not shun him then; but, to my astonishment, he did not come: this fired my heart with indignation, for I thought my jealousy was without a cause. The next day, I went to my father's at Getsham, and Noah came and pleaded his cause again with my Sister, who told him I was more confirmed in my opinion than ever; and she was gone to Getsham to my Father's. He said, well then I will soon be after her, for I will go and see her, and *convince* her, that I hate Fanny Wickers. My Sister told him he need not go to Getsham to see me, for I should return again the latter end of the week. He said, then he would wait till my return. I returned home on the Saturday night, but as soon

as he came into the house on the Sunday, I fled from him as before; but in the evening when I went to milking I saw him standing at the Orchard Gate, as he knew I could go no other way; he had an halter in his hand, and said, he had been down to turn the Sheep out of the Orchard, and put in the Colt, and he would not let me go till he had *convinced* me of his dislike to Fanny Wickers, and that I was the only Woman in the World that he loved. I told him, if what he said was *TRUE*, he would have come on the Monday night to *convince* me of the Truth, and not have staid away as he did; for I supposed he was with her then. He assured me to the contrary; for his father had sent him in the morning all over Bulverton Hill to find the colts, and he had come round two or three times to my brother's grounds, in hopes of seeing me watering the bullocks, which I very often used to do at noon, as there was no water in the field; but he had missed the time that I came, and made it so late before he could find his horses, that he did not return home till after night; and to prove the truth of what he said, he could bring his brother Nathaniel, William Prince, Richard Isaac, and many others, to testify the truth of what he said; and his brother, and William Prince, did testify the truth: so I gave up all my jealousy in this matter, before it came to be alarmed another way, by people's saying, that he would break my heart in a twelve-month if I had him, which brought the sorrows upon me, as is mentioned in my history: but, as all particulars must be explained, I shall notice one further. His wife that is now, and I, were intimately acquainted: and, one Sunday, when she came into the house, I told him

that she should be his wife. In a contemptuous manner, he said, he did not like her: but, years after, when he courted her, I was in company with him at a reaping-harvest, and there was a woman there that said her name was Anne. He said, Oh, Anne! I love the name of Anne—and now I may say the same of my dear SAVIOUR, that I have been so often jealous of, fearing HE would let the gates of hell prevail against me; but now I know none can pluck me out of His Hand and now I will, say, with David, “if I am vile, I will still be viler,” and prove the truth that the Bible is clear, and the truth of His words are true to me.

——“ Though I'm unworthy, and of merit none;
 I see the merit in my SAVIOUR's groans.
 I see the merit doth in HIM appear,
 Unworthy I his hand or heart to share;
 Because my jealousy so wrong have been,
 As 'twas by Noah now to me is seen.
 And all my passions open now anew,
 I see my SAVIOUR's words in all are true;
 That of my jealousy I may complain,
 To let my heart be so enrag'd by men.
 It is the Harlots that have me provok'd;
 It is the Harlots that did cause the stroke.
 To cause the jealousy by my weak hand,
 When I did sign the folly of a man,
 That said from hell the writings did appear,
 And by his wisdom he'd destroy them there.
 But by his wisdom this he could not do;
 He's just like Fann the Harlot in my view;
 Because a Harlot she by man was plac'd,
 For so they said her roving heart did burst
 To every man; that she thought she could gain;
 And now the empty world I see as plain,
 That they are roving after pleasures here,
 And every vanity their hearts ensnare,

And so my heart they thought to tear that way,
 Because I knew there came my Jealousy—
 Because professed Christians stood before,
 And made me judge my SAVIOUR'S LORD was there—
 And that his promises to me HE would forsake,
 And that's the way my Jealousy did break;
 But curst tormentors now your rage is o'er,
 Your fury can no more from hell appear,
 With all the arts that now are in your view;
 I see my SAVIOUR, and I see him true,
 Doth in this Fable strong to me appear:
 I see this Likeness—and I FEEL it here.
 And now your fury shall no further go,
 To say my LORD will fill my heart with woe.
 No, him I'll trust, and give both heart and hand;
 I see myself doth in this fable stand—
 I see my LORD in Noah to appear;
 Not all the arts of hell shall now appear,
 To make me ever grieve my Dying LORD:
 I'll trust His honor, and I'll trust his word—
 For all my passions they are open here,
 Much stronger for my SAVIOUR to appear,
 Than ere in youth they did appear for man;
 I'd sooner die, than now give up my hand
 To any wretch, that shall against Him speak—
 No, No, my heart in sunder you may break,
 To kill my honor, and despise my fame;
 To say thy MAKER thou doth boldly name,
 To be my husband, and the Lord of hosts,
 I tell you plain in Noah it is plac'd:
 Because the shadow there is in the man;
 But in my youth I was forsaken then,
 Grieved in spirit I did then appear,
 Worse than a widow's was my sorrows there—
 And 'twas *pretended Friends* brought on that woe,
 And now *pretended Friends* the same I know,
 Within my heart these daggers all would place;
 And the last error fata'ler than the first—
 Then now, ye cursed tyrants! look and see,
 If you once more can break the heart of me;
 Just like the devils you must all appear,
 And worse than serpents for to sting me here.

But now I tell you, sooner I will die,
 Than e'er my GOD and SAVIOUR to deny:
 Because so plain He'th brought all to my view,
 And I have witnesses to prove it true—
 That 'twas by arts my Jealousy did go,
 Because the Harlots they have stood, before,
 And made me judge my SAVIOUR's Love was there.
 But from the Fable now I plainly see,
 They stood before but had no heart of He,
 To make him change His Bible for to turn,
 I see the way the Harlots all become
 To follow after, and to stand before;
 And that's the way my Jealousy was there.
 And so his absence I one time did see,
 When hell by arts provok'd my Jealousy,
 And then my Lord not hasty to return,
 I thought my writings every one to burn.
 But then my blessed SAVIOUR did come round,
 He proved the *Truth* that *HE* was in the sound,
 And shew'd the way my Jealousy did come,
 The arts of Satan unto me made known;
 And by *HIS TRUTH*, I did believe his word,—
 And by *HIS TRUTH* I'll now stand by my *LORD*,
 Ten thousands deaths by man I'd sooner die,
 Than ere my blessed SAVIOUR now deny.
 No, No, the shadow it is gone before,
 But of the substance I will now take care,
 And trust the honor of my SAVIOUR dear;
 Tho' I am unworthy—*HE* is worthy found,
 Unto His Cross my hand and heart is bound;
 And I will sooner die beneath His Feet
 Than ere give up *His Love* that is so great,
 To be aveng'd of all, our rival foe
 That strong in satan now I know do go—
 And in the Harlots he do now appear
 To stand before them that he may ensnare,
 And kindle Jealousy again to burst;
 But now too late the happy die is cast:
 For me as plain to see my SAVIOUR's name;
 As I saw Noah's when he humbly came,
 To place the truth of all before my view;
 And shall my *LORD* so humbly now pursue,

Then well the Manger HE may call to mind,
 How humbly first HE came unto mankind,
 And how the mock of fools HE then did bear;
 And now the same they're pointing every spear,
 To crucify my dying LORD again;
 Weigh every shadow, and you'll see it plain—
 Because the substance now I plain do see,
 The second time you'd murder HIM and me:
 As EVE BY ARTS satan did murder first,
 And so BY ARTS the Cross of Christ was plac'd—
 And so BY ARTS he'd place it all again;
 Christ and the Woman once more to be slain,—
 The second time the sword go through her soul,
 This is the way I know you'd murder all—
 But now I tell you Christ shall murder me;
 Before my hand and heart I'll ever give
 To any living, but my LORD alone;
 I'd sooner die and come before His throne;
 And there my trial I'd begin to plead,
 And ask HIM how this way I'd been misled—
 His Words and Bible all for to believe,
 I'd ask HIM how satan could so deceive;
 I'd ask the devil how he could appear
 In Christ's form, my heart for to ensnare,
 And say, THAT by it I should conquer hell,
 Then now the truth for once he sure must tell;
 Because against himself he now must stand,
 To say he is a devil in all lands;
 And in the hearts of all men he does go,
 Nothing but ruin he do see and know;
 While he hath power for to rule and reign,
 Then sure the self-accuser must be slain.
 Because if I should murder now a man,
 And boldly say I had the murder done;
 And tell the way I did to all contrive—
 I ask what law would let me then to live—
 If I plead guilty; man must plead the same—
 And so from hell, as you do say, it came;
 From his own words he now is guilty cast;
 And I'm the witness will against him burst.—
 But if from heaven you say is now the sound,
 Then sure your Conquering SAVIOUR will be found;

As HE hath said to conquer earth and hell,
 And make the rebel in his den to dwell;
 That he may never vex the earth no more,
 Until the THOUSAND YEARS are NAMED be o'er—
 And now Joanna I have spoke in thee,
 The truth of all for thou to hear and see.—
 This is the way that thou must plead with man;
 Because thy eyes I've open'd to discern,
 How clear in all the likeness doth agree,
 And now like Noah I shall answer thee.
 It is the harlots do before me go,
 Profess they love ME, and they hold ME so,
 That I must save them by my dying blood;
 But ne'er avenge it on the serpent's head—
 Therefore their love like Noah I do hate;
 Though they profess to ME, their love is great,
 To have MY dying blood be all in all;
 And never have my rival foe to fall.”

Here we ended on Thursday night, June 21,
 1804—And then a Letter was received from
 Exeter, that they had sent a Letter to Mr. Pome-
 roy, which he returned back without answering
 a word. This set all Joanna's heart on fire; the
 agonies she felt, no tongue can express—she saw
 the fatal ruin he was bringing on himself, and
 called to her remembrance a Letter she was or-
 dered to send him; she thinks it was in 1797.—

“ And Judas he shall be to me,
 If he do me deny;
 No comfort in this world he'll have,
 And tremble for to die.
 He must be found an empty sound,
 And hollow all within:
 I asked the Bishop how he'd look
 On such deceitful men.”

Because in his Preaching he professed great Love
 for *Christ*; therefore it was said, the LORD would
 try the man, and now he is weighed in the bal-
 ance and found wanting, but knowing it is the

devil's arts have deceived him, wounds me to the heart in pity for the man; but as for the Devil I hate, my rage and malice grow more and more every day against him; as I receive Letters how believers are daily haunted, for those that are longing for CHRIST and HIS KINGDOM, the devil is pursuing with all his rage and fury, while those that do as a man † said at Leeds, that he did give the devil a corner chair to set in his heart that then he said the devil was at rest with him; but if he disturbed him, the devil would plague him—and I heard the same man say, he would die to redeem the devil, which made me tremble to think there could be so wretched a being. I told him his death would not redeem the devil; for that power was in GOD only—and he would find him a cruel devil to him, tho' he professed so much love to him, he would not find that love in return from him:—but I am sorry to say I see his likeness in many men; they would sooner bring the day of Vengeance on themselves, and free the devil from his just punishment, than let the devil have his due. For they gave him a corner chair to set in their hearts, because he may not disturb them. But I will assure them in the end, they will find the devil to be like a Gentleman's Gardener, who courted the Gentleman's Maid, and made great professions of love to her, till he had brought her with Child and then he ordered her one night to come at mid-night to such a Garden at her Master's, and he would meet her there, and take her to Church to be married early in the morning; but while the bloody wretch was digging the Grave, to bury her when he had murdered her, the Gentleman was warned by a dream, that his Gardener was digging of a Grave, to

† George Hey, near Leeds.

murder his Cook, he told his wife of it, and said he'd go down---she desired him not, and said it was only a dream. He went to sleep and dreamt the same again—he then said, he would rise, but his Wife persuaded him not to listen to dreams. He went to sleep again, and dreamt the same the third time; he then sprung off his bed, and said, he'd lay there no longer, till he searched out the truth of his dream. He slipped on his Night-gown and went down and met his Cook Maid at the door, dressed to meet her devilish lover. He asked the maid where she was going, she was compelled to tell him she was going to meet his Gardener to go to Church to be married. He told her she should not. The poor innocent maid burst into tears, and said she must go, for she was with Child by him. The Gentleman told her, he was only going to murder her, and to convince her he would go first to the Garden, which he did, and left the poor maid trembling in the house. When he came, he found the Gardener had dug a very deep Grave; he asked him what he was doing? The wretch answered making of a Cucumber-bed. The Gentleman told him it was the wrong season of the year to make Cucumber-beds—And he knew from the maid that told him she was with Child by him, and he had appointed her to meet him there, that he had designed to murder her, and had dug that for her Grave. The wretch finding that he was betrayed fled from his master and left the country.—And now I shall insert Joanna's dream of last night. “ I dreamt last night, that I was to go to be married with my Brother Page that is dead; my Brother-in-law. He first made love to me, and then married my Sister. But to this I thought I

must go to be married by Proxy, as the Queens do. I thought some said, why you must not marry with a man, if you are wedded to Christ: I said, No, it was but by Proxy, like the Queens; for I should never live with the man: but my happiness would never be completed, before I had gone through the Proxy of marriage. I thought some cried out, in raptures of joy, and said, now I see the whole mystery clear. One strange gentleman cried out, in confusion and raptures of joy, she shan't want for money nor a house—she hath many presents sent her, and I will provide a house for her. I thought they kept presenting to my view, little things, wrapped up; and, when I opened them, there was gold and blue ribbons in them. I thought many men seemed bursting with joy: but one man in the company looked as if he would burst with envy; and said, I don't know what to make of this woman's marriage,—I believe it's all a sham; while others warmly reprov'd him. I then thought, that myself, with my friends, entered a beautiful, large garden; where I saw four crown pieces lay upon a stone. I thought I picked them up, and gave one to Miss Townley, and one to Mrs. Foley; and said, I had found them upon the earth: but, as they were covered with dust, I did not know whether they were silver or not. I thought we began to rub the pieces, and I found they were not TRUE SILVER: so I cried to my friends, it is not TRUE SILVER, fling them all down in the garden again; which I thought we all did. So we pursued our journey together, till we came out of the garden; and then I lost my friends, I know not how, and I was in a room with two women, that were very ill-looking old women. And I thought in derision they said one to the other,

have you heard of this mighty woman that is going to be married? I heard their mockery, and pulled my veil over my face, that they might not know it was me: but I thought Jealousy alarmed one of them, and she went down stairs to call a parcel of women more to come up, and prevent my going, I thought I looked at the stairs, and saw them full of old women, looking like witches—Immediately I felt the strength of the LORD enter in me, and I flew like a Bird over their heads, and flew out of the house.—I thought they turned in confusion to seek me, and said, where can she go, that we cannot find her? I thought with myself, the LORD will carry me where you cannot find me. And I thought I was carried round, from place to place; and saw the people as if they were bursting with envy at me: but so quick and powerful was my flight, that no one could prevent me, nor touch me, nor stop my flight, till I came to some beautiful place, which I cannot recollect, and then I awoke.”

Here, Sir, you are left in a confusion, like Mr. Sharp, sending you dreams and visions with the explanation: for the explanation of this dream and vision will be sent to Mr. Sharp, and he will be puzzled to know what it alludes to, as you may be puzzled to know what it meaneth, to go in print without an explanation: but the explanation you are forbid to know, till the book is printed. But I wish I could find the Clergy as wise as Mr. Sharp, to say his head is now confused, to find out the mystery of what I am sending: for he knows there must be some pages kept back that ought to be sent, to make my writings clear before him, for he cannot now understand them. Now, if the Clergy were as wise as he is, they would see there

were some hidden mysteries in the Bible, that they can't find out, to make the Bible clear and true; as you will both see by my letters, that you cannot make the mysteries clear, till both books are brought together. (Signed)

JANE TOWNLEY.

—000—

From the same to the same.

Rev. Sir,

Friday Afternoon, June 22, 1804.

The following Communication is given to Joanna, in answer to a simple Parable "OF A BLACK." The Parable is sent to Mr. Sharp, and the explanation is sent to you.

" For so My Bible doth appear,
I tell you simple men;
The Parables you've got them here,
But cannot them explain.
No more than he the thing could see
Why thou such things should pen;
For in the dark there stands a mark,
That no one does discern
Had been up on his father's bulks,
He said that he could run;
Because that there he might appear,
In strength he thought to stand;
But when upon his bed he were,
He judg'd a coward's hand
Had slain him then, ye simple men,
Your Bibles stand the same;
I'll bring the mystery to the Land,
That you may know My Name.
My Father here cannot appear,
To strike the rebel dead;
No other way His Honor clear,
But bring it to the bed,

Where I did fall; I tell you all,
 That so't must surely come:
 For me to strike the rebel dead,
 As satan's arts are known.
 For him I'll place, ye fallen race,
 The Black's father to be;
 And I must bring him to the bed,
 That first did murder ME;
 For in the Land, as now you stand,
 The bulk of all to place;
 By satan's arts you this command,
 That he may run his race,
 To save his life, and end the strife,
 For there his bulk does come—
 And if with him you thus do hold,
 You give him room to run;
 For Twenty here he well may clear,
 My Bible he does see;
 My Honor I can never clear,
 Till to my bed't must be:
 Because that there, he did appear,
 I say a coward first;
 And now My Honor I can clear,
 To make a coward burst,
 On him the same; ye simple men,
 And strike the rebel dead:
 But from the bulk in all he's plac'd,
 To bring it on your head,
 For man to fall, I tell you all,
 And he to run the same:
 He know'th My Honor cannot fall,
 A liar to become—
 And plead with he, in lies to be;
 A God for to appear—
 No! Twenty Gods he'd quickly free,
 And say NO TRUTH was here.
 Then how can I, that dwell'th on high,
 In lies for to proceed:
 No, all your earthly Gods must die,
 He'd quickly strike them dead;
 And so he'd run to ME 'twas known,
 The bulk in all to place;

And say 'tis man I must enthrone;
 For where's the truth to burst?
 No woman here did now appear
 A helpmate to mankind;
 My Bible you can never clear,
 You earthly Gods must find;
 Because that here you may appear,
 That number to make good;
 And every one would satan clear,
 You ne'er could strike him dead:
 No, he would run to ME, 'tis known,
 The way he'th run before;
 The woman he did first enthrone,
 Then how can I appear,
 To say the way he did betray,
 I'd bring it at the last?
 Then 'twas the woman you do say,
 And there the truth shall burst;
 In'honor clear I shall appear,
 The woman *all must free*;
 And say, if he did Eve ensnare,
 Then now 'tis come to ME—
 I say the same, again I'M come,
 The woman to beguile;
 Then there the devil cannot stand,
 And well thou then may'st smile,
 To see a thing so simply done,
 That I shall here explain—
 I'll bring My Bible out to man,
 For that's the bulk I mean.
 The bulk of all from Adam's fall,
 If satan there could stand;
 You earthly Gods he'd conquer all,
 And run by my command;
 Because that here he would appear;
 And say NO TRUTH was plac'd;
 I promis'd as a SAVIOUR here,
 The likeness it must burst:—
 God of this world, he sure did call
 The devil at THAT TIME:
 Then how that God could he e'er fall,
 Till CHRIST an Eve could find,

For to obey, as Eve did, lay
 Obedient to his will;
 I tell you all, ye earthly Gods,
 You'd keep his footing still;
 He well does know, and so does go,
 To work in every heart,
 And Cowards he would make of you,
 To take your SAVIOUR's part;
 For Christ to come, and reign the same,
 In power in every land—
 For now I tell you Satan's frame,
 The Bulk in him doth stand—
 That's of Mankind, you all may find,
 And look which way you will,
 The reigning power that is in man,
 Is bound to Satan's will.
 And this he gain'd ye simple men,
 By Woman's simple hand,
 And by that bed he must be slain,
 For there the Type doth stand,
 What he gain'd first, from Woman burst,
 And so he'll now appear!
 He'll place there Witchcraft at the last,
 The Bride they'd murder here:
 She should not come, to Christ be't known,
 By witchcraft would they cry;
 To have the SAVIOUR all their own,
 And death and hell to die.
 No, we'll keep up our every hope,
 That we had got before;
 His blood to wash away our stains,
 We do not want e'er more.
 Thus 't will begin in hell to burn,
 The Witches now he'll try;
 That he hath power for to bewitch,
 And make the Bride to die:—
 Because that here he will appear,
 As he appear'd before;
 And from the Jews, I this shall clear,
 For so they'll answer here—
 What Blasphemy must be in she,
 Her SAVIOUR to blas-pheme!
 To say in spirit now HE's come,
 With her to plead like men;
 For to appear like Noah here,
 The Hermit in disguise:

With all her Lovers to compare,
 'Tis time for to chastise—
 If this does go we well do know,
 She'll gain men all her own
 They'll judge the Bible to be true,
 The way that she hath shewn,
 And we no more, than Fools appear,
 Will satan swell their Pride;
 I know the Witches will appear,
 That way the witchcraft li'th—
 Then from the first I stong shall burst,
 And call the mid-night hour
 And see your *Saviour* how HE's plac'd,
 Your pride for to devour—
 My Grandeur here, when I appear,
 To make My Wisdom shine;
 Would I your mockery ever bore?
 Had I not known My Mind,
 That *at the last* a Prince I'd burst
 By Woman's simple hand!
 Because that there, I tell you here,
 The devil's power doth stand—
 Now I the Last the same do burst,
 The earth for to command;
 I come to do My *FATHER's* will,
 And there His Will *shall* stand:
 The Woman *shall* your *He'p*mate be,
 For now I've gain'd her hand.
 The fruit to pluck now to the root,
 And down the root shall fall;
 Not all his witchcraft now shall do,
 For I shall conquer hell:
 This very way, now I do say,
 That I did first design:
 The Woman shall your Helpmate be—
 I'll further tell My Mind;—
 It is not one to ME 'tis known,
 For I AM a David here;
 And many Brides are now My own,
 Alike with her to swear:
 But now the First from Saul did burst,
 For there the Bride did come,
 And David's Crown that way was found,
 And Saul's was overthrown.
 So now the Saul, I tell you all,
 In Satan he does stand;

But now within thou dost begin,
 Thy pondering heart command :—
 Must thou appear the Daughter here
 Of satan just the same——
 I tell thee no, it is not so,
 Tho' all from Shadows came.—
 The Shadows first from satan burst,
 Children under the Fall;
 Then there the *daughter* thou must stand
 I now do tell you all :
 Because that there hell did appear,
 A prince of earth to come ;
 And by the Fall, I tell you all
 I then pronounced man
 As dead to be in Love to ME,
 Or knowledge to become ;
 By satan's arts you all may see
 Your Children form'd by him.
 Then now see clear, the shadow here,
 A Child of his must come ;
 To give their hand to David here,
 And slay their father's throne ;
 That did appear in Saul now there,
 And there the shadow see,
 How David's life were then preserv'd,
 By a Daughter born of he ;
 That is of Saul, I tell you all,
 So David gain'd his Crown ;
 And so I tell you by the Fall,
 You're satan's Children found.
 Fallen from ME in misery,
 By satan's artful hand :
 And from the Shadow all must see,
 How David's Crown must stand.—
 But here within thou dost begin,
 In Jealousy to burst ;
 And from this Fable thou dost see,
 Thou art unequall'd plac'd ;—
 Not for to Love thou here dost prove,
 For David's heart did go,
 And other women better lov'd,
 Than her thou well dost know.
 So misery and jealousy,
 Have work'd thy passions high—
 And is My Love no more for thee !
 Tho' thou for me wilt die.

Thy love's so great, without deceit,
 In every thing to prove:—
 And shalt thou see that misery,
 To find a David's love
 So cold to thine! No, I'll resign,
 'Twas but a shadow there;
 When I at first came to mankind,
 The Brides for to ensnare—
 To wed with me I now tell thee,
 And Brides they did become;
 Because that they do trust in ME,
 That I shall them redeem.
 But now see clear, the mystery there,
 I am a David found,
 The Ark of God in all to clear,
 And bring the mysteries round:
 That I am come to act like him,
 For to uncover all,
 The Brides that I have got before,
 Do now like her appear:—
 What fool say they, must *Christ* now be
 To come and stoop so low,
 And in their hearts they Me despise,
 Like Saul's daughter they go.—
 But I shall say, like him that day,
 If †vile I do appear;
 Then now much viler I will be,
 And come to Noah here—
 For like his love Mine now shall prove,
 Thy Jealousy did burst;
 Like Saul's Daughter for to appear,
 Thou know'st how it was plac'd;
 That she despis'd him so unwise,
 And folly she did see,
 For him to dance before the Ark,
 In honor then to Me.
 But viler there he would appear,
 He told her at *that time*—
 And now the mysteries I shall clear,
 And bring it to mankind.
 A David here I did appear,
 I told them at the first,
 His Root and Offspring then I were;
 The morning star to burst—

6th Chap. 2nd Book of Samuel through.

But then see clear My Brides were there,
 Tho' then I wed with Some,
 My Humbleness they could not bear,
 And so despis'd My Name.
 So they did die, I tell thee why,
 No Children did appear,
 Till other Brides were gain'd by Me,
 My every crown to share
 So first from them; the Jews did come,
 And every one did die;
 Because My ways they did *despise*,
 Too low they all did cry;
 And now the same they *mock* My Name
 The Brides that here do come—
 Tho' at the first My death they plac'd,
 To be the life of them:—
 Then now within thou dost begin,
 The mystery for to see;
 Children of Saul I tell you all,
 Like Saul's Daughter will be;
 Tho' I began to thee 'twas known,
 To place the shadow there;
 With Saul's Daughter I then did come,
 The likeness to compare;
 And thou within did'st *tremble* then—
 And *all* may *tremble* too,
 That say My Ways they do despise,
 Bring all before thy view;
 For viler there he did appear,
 To tell her he would be;—
 And viler here, I will appear,
 And that they all shall see;
 If low at First, I here did burst,
 And in the Manger come;
 I tell them lower at the Last,
 I shall receive My Crown.
 Humility you all shall see,
 Do highest honor bring,
 And humbly now I AM come to thee,
 Thy heart and soul to win.—
 And so to all, I now do call,
 Brothers and Sisters here;
 My mother too, before My View,
 My Love do so appear;
 Then surely I who dwell'th on High,
 Do humbly now become;

For to invite My every Bride,
 My Kingdom for to share ;
 Because this way to thee, I say
 My Kingdom 't must appear ;
 It is by Love you all must prove,
 My KINGDOM it must come ;
 And it is Love the Cause must move,
 The Serpent to condemn ;
 I said at Last MY Love should burst,
 Unto them in the end .
 When I do bring My earthly Crown
 MY Love to man must bend :
 Or how should they in Love to ME,
 Shun every Rival Foe.—
 —No, I'll appear to answer here,
 MY Sheep astray do go,
 And they are gone from ME 'tis known
 Then Horses must appear,
 That to the Manger now will come,
 MY Chariot Wheels to clear ;
 And draw them on, as they've begun,
 Like Horses Men must be ;
 The strength of sheep is too much gone
 To stand the fight for ME.
 So I'll appear like Noah here,
 My sheep are gone astray ;
 MY words they do profess to hear,
 And so profess'd—*THEY LAY*—
 In love to ME, they say they be,
 And so they follow here ;
 But as their hearts I plain do see,
 Their love I cannot bear.
 But now to thee a mystery,
 Like Noah I shall come ;
 And tell thee of thy Jealousy,
 That did thee now enflame :
 The sheep were gone he told them then
 And Horses in the Room,
 That he had been one day to seek,
 And *now* the day is come.
 Because this year 't shall so appear,
 That Horses I shall find :
 My every Harness for to wear,
 My Chariot Wheels behind,
 Shall surely go, they all shall know
 And bring ME to MY *Throne* :—

That I shall now prepare for you,
 And claim this Earth MY own,—
 So now see clear, one shadow's here,
 How Noah wait'd to see,
 Thy every Bullocks to appear,
 That water'd they may be.
 So now to all, I thus do call,
 I wait'th for man the same ;
 That to MY Brook they all may come,
 Whih thirsty hearts inflam'd;
 As He was there in love appear'd,
 So is MY heart for Man :
 But if that they do act like thee,
 And miss the time I come ;
 Then they may grieve as thou'st believe
 Thou surely miss'd the whole,
 But if their arts I find like thee,
 They'll find me so to fall—
 To come again, and shew them plain,
 They way they ME did miss ;
 Tho' I was waiting at their doors,
 And would have shew'd them thus,—
 How I was come in love to man,
 And told them of the time ;
 But they did look another way,
 The mysteries could not find—
 And satan there did strong appear,
 To make them miss the mark ;
 As I your footsteps did prepare,
 To leave both in the dark ;
 Because the thing I did design,
 To bring the Shadow here ;
 And shew the substance to mankind,
 The way I shall appear ;
 If Jealousy in them I see,
 As in thy heart did burn ;
 To think that I AM gone from thee,
 Like Noah I ll return ;
 And shew them plain how this was done
 They ne'er discern'd the time,
 And for MY Horses I was gone,
 MY Chariot Wheels to find ;
 That they may draw you all shall know
 That have MY Harness here ;
 Because MY Sheep too weak do go,
 To bring MY Kingdom here.

No't must go on in battle strong,
 And now thy dream thou'st see ;
 How in the † Air the Horses fought,
 And then came down to thee ;
 And valiant stood tho' dipt in blood,
 The colour did appear ;
 And now I tell thee by My Blood,
 I'll surely conquer here,
 Angels above, inflam'd with love
 With devils do contend ;
 And now below, you all shall know,
 They are come to fight with men ;
 Because that here, no man could bear,
 The Battle to go through ;
 The rage of hell in all to clear,
 Man never could go through :—
 To fight with all, without My Call,
 To send My Spirit Strong—
 And let My Angels guard the Way,
 Their Guardians now become.
 As thou did'st say this very day
 My life now stand'th at stake ;
 And I know well the rage of hell,
 That way would surely break—
 If I'd not plac'd My Army Strong,
 Before thou see'st the Pitt ;
 Wherein to fall, I tell you all,
 If men could now slay thee ;
 More fatal now than Adam's fall,
 Their ruin now't must be :—
 As once for all my death did fall,
 The world for to redeem ;
 But now no more let men take care,
 I will be slain for them.
 So if they kill, thy blood to spill,
 'Twill no atonement make :
 But as the fire on Sodom fell,
 Shall now on England break.
 And fire below they all should know,
 Would soon consume the whole :
 And all my friends with thee should go,

† See page 86, of the second book of prophecies.

And I'd receive your souls
 To realms of bliss, in perfect rest,
 And I'd receive you all—
 And then the flames no soul should miss,
 But be burnt like a scroll,—
 I tell you first the flame should burst,
 The judgment-day should come :—
 If satan does his sufferings miss,
 And sinners die for him;
 Then, in his chair,* they may appear,
 And give him every room:
 And all his sufferings they may share,
 And feel the devil's doom.
 For he is cast in hell to burst,
 And there he soon shall go :—
 So if for him you do contend,
 His doom you'll surely know—
 And then your chairs may all appear,
 That in your hearts do stand;
 For satan's peace you'll feel it there,
 In hell with him to stand;
 And then you'll see his chair to be,
 A flaming chair for all;
 To keep you strong in misery,
 Your fatal peace will fall :—
 To die for hell, that did rebel
 Against the SON of GOD!
 And all the Angels do know well,
 The wretched paths he trod;—
 While he above did share My Love,
 In Glory for to shine;
 But when upon this earth he came,
 The Ruin of Mankind
 You all do know he strong does go,
 To seek it to this day—
 And will you come to die for him?†
 To have My Vengeance lay?

* This alludes to George Hey, who lives near Leeds; and who said, that he always gave the devil an arm-chair in his heart, and then he did not trouble him.

† The same George Hey said, he was to die for the devil.

Now all in man, can you now stand
 With backs of brass appear?
 Or are your sinews iron strong,
 That you My wrath can bear
 Ever to be in misery,
 And in devouring flames?
 My Bible you must know and see,—
 And TREMBLE at My Name—
 For I AM come in Love now strong,
 If Love your hearts will gain;
 You'll find a Noah's heart to turn,
 And shew the mystery's plain:
 But if you'll not, I tell your lot,
 From Saul the thing you'll see;
 If you a David now do mock,
 And say My brides you be;
 But do despise, I'AM too unwise,
 To act thus like a God:—
 Then sure to Saul, I tell you all,
 You'll feel a David's rod.
 That you're the bride close by My side,
 And yet my ways you scorn;
 The answer see will come from ME,
 A David will be known;—
 More viler here I shall appear,
 You'll see the following day;
 Thy history then I mean to clear,
 A David I will be—
 A Noah too—they all shall know,
 In love for thee the same;
 And bring the woman now will come,
 So much to praise MY Name—
 All hazards run, as she hath done,
 In fervent love to Me:
 Then say a Bathsheba is come,
 Whose husband slain shall be:—
 The front appear, he shall be there,
 The Harlots I'll embrace;
 For every mystery I shall clear,
 And bring all to this race.
 There's not a Bride, on earth appli'd,

That say they are wed to ME ;
 And now despise the way I'AM come,
 But Saul's Daughter they be.
 And now the Sauls I tell them all,
 Their Children all shall die ;
 And Bathsheba more close to ME,
 Shall in My Bosom lie ;
 Because unwise you me despise,
 And I'll despise you all ;
 You say my life that you would save,
 When first to man I call :—
 But now the Last I strong do burst,
 You do despise ME more,
 Than ere the Jews did at the First,
 So Saul's Daughter take care ;
 Lest you do see that rage in ME,
 A bloody Husband come—
 My Bible stands in Types for ye,
 To make the end be known.
 So I'll end here, and say no more,
 Until this night be past ;
 That other Wonders shall appear,
 To make the whole to burst."

Here we ended on Friday evening, June 22, 1804.

(Signed) JANE TOWNLEY.



From the same to the same.

Rev. Sir,

Monday Afternoon, June 25, 1804.

It is fruitless to attempt to pen the agonies of Joanna's heart on Sunday night, June 24, from the Parable of the two women, and seeing Mrs. B—— was the woman murdered by satan's arts: her sufferings seemed more than she could bear. We were witnesses to her sufferings till sleep

closed her eyes, calling to us, to beg we would join with her in prayer for that wretched, unfortunate woman; for she said, she clearly saw it was all satan's arts: and one parable, she said, came strong to her, that the Lord would act like Lord Burnet, which puzzled her mind, as she could not see herself any likeness to the wife of Lord Burnet; for she was as different to her as light and darkness. However, she was ordered the thing should be penned, and it should be explained. The next morning, when she awoke, to add to her further miseries, she was told, no books should go to S— before they had paid the money; and she should remember, Ananias and Sapphira were struck dead for keeping back the money that was to be put into the Treasury: and, as Joanna had sold it out, to put it into the Treasury to assist in carrying on the Lord's work; and they had kept it back—her soul trembled for S—; and, as she had received former friendships from her, was the more wounded and grieved to the heart, before the mystery was made plain before her—and then her sorrow was turned into joy. After she had written the letter to Mrs. S—, she was ordered to pen the story of Lord Burnet. It was a tale she heard when a child, but she cannot remember the beginning: only, that Lord Burnet was going to the Chace, and to leave his house for some days; and, before he went, it was said, that—

“ Down he called his merry-men all,
 By one, by two, and by three;—
 The first came down in velvet white—
 The second came down in Pall—
 The third came down Lord Burnet's Lady,
 The fairest of them all;
 She look'd as bright as the Summer's sun
 Upon the little Musgroves; and he upon she again.”

After Lord Burnet was gone to the Chace, Musgroves and Lady Burnet went to bed together, which the little Footpage made an excuse to go to the Lady's room; and, seeing them in bed together, said, that Lord Burnet should know it before any sleep had closed his eyes—

“ But out she put her lilly white hand:
 So white, so long, and so small;
 And gave him a small box under the ear,
 And bid him go tell his tale.—
 So the little Footpage he took to his heels
 and run,
 And when that he came to some broad water side,
 He smote on his breast and swam;
 And when that he came to Lord Burnet's gate,
 He knock'd so loud at the ring,
 That none was so ready as Lord Burnet's
 Porter,
 To let the Footpage in—
 When that he came to Lord Burnet's Hall,
 Where Lord Burnet sat at meat;
 He said, if thou knew what news I have
 brought,
 Not a bit more thou'st now eat.
 What news? what news? my little footpage,
 What news hast thou brought unto me?
 My wedded Lady is she brought to bed,
 With a son or a daughter free?
 Thy wedded Lady is not brought to bed,
 With a son or a daughter free,
 But now together both in thy bed.
 The little Musgroves and she.—
 If this be a lie, Lord Burnet did cry,
 That thou hast brought unto me;
 A new pair of gallows there shall be built,
 And hanged thou shalt be.
 If this be a *true tale*, Lord Burnet he cried,
 That thou hast brought unto me;
 My eldest daughter, the heir of my land,
 Thy wedded Lady she shall be.

If this be a lie, Lord Burnet, he said,
 That you have brought unto me ;
 A new pair of gallows there shall be built,
 And hanged I will be.
 If this be a true Tale ! Lord Burnet, he said,
 That you have brought unto me ;
 Thy eldest daughter, the heir of thy land,
 My wedded Lady she shall be.

The last two verses are,—the footpage repeating Lord Burnet's words back to him again, to claim his promise.

Then down he call'd his merry-men all,
 By one, by two, and by three ;
 He bid them for to stand in stead,
 For he did think there was never more need,
 But one that ow'd Musgroves good will,
 He took out a crumpled horn,
 And blow'd so loud and so shrill,—
 Away, Musgroves, away ;—
 O, hark ! O hark ! said little Musgroves,
 I think I hear my Master's men,
 Come tripping down over the plain—
 No, No, lie still, and keep your body warm,
 For neither one of my Lord Burnet's men,
 Shall do thee or I any harm.
 Then one that ow'd little Musgrove good will
 He took out his crumpled horn,
 And blow'd so loud and so shrill,
 Away, Musgroves, away ;—
 O, hark ! O, hark ! said little Musgroves,
 'Tis time for to be gone :
 I'm sure I hear my Master's men,
 Come tripping down over the plain.
 No, No, lie still, and keep thy body warm,
 For 'tis my father's blind shepherd,
 That's driving the sheep to the fold :—
 But when Lord Burnet came to his house,
 The Footpage knock'd with the Ring,
 And then the Servant did appear,
 To let the Footpage in.

Lord Burnet behind, they soon did find,
 Unto his room did go;
 And, as the Footpage said before,
 He found the words were true.
 Well, how dost thou like my bed, he cry'd?
 And how dost thou like my sheets?
 And how dost thou like my wedded lady,
 That lies in thy arms asleep?
 O, well I like thy bed! he cri'd,
 And well I like thy sheets!
 But better I like thy wedded lady,
 That lieth in my arms asleep!
 Arise, arise, thou wicked man,
 And put thy clothing on;
 For 'tis a shame for any Lord
 To kill a naked man.
 There are two swords up by the wall,
 Take thou the best, leave me the worst of all.
 The first blow that he struck,
 He struck Lord Burnet down;
 The second blow Lord Burnet struck,
 His brains laid on the ground.
 Arise, arise, thou wicked woman,
 And put thy clothing on;
 For 'tis a shame for any Lord
 To kill a naked woman.
 So he kill'd the Lady and Musgrove—
 So merrily sings the bonny thrush,
 So sadly sings the Sparrow—
 So merrily sung Lord Burnet himself,
 For I shall be hang'd to-morrow.

Now, Joanna, as you have all tried your wisdom and can see nothing in this Parable, to compare the Likeness of the Lord;—the Likeness of the Adulress Lady, to compare with the World; and her Lover to the devil that seduced her—and the Lord that slew them both, to the Likeness of Myself—I shall compare this Parable *Two ways*. First, to My coming in the Body, as I always told thee to meet the Jews; but satan adulterated

their minds from Me, after I was wedded to some, they went back and followed no more after ME. Then the promise came to the Gentiles, or to the seed of the Jews, that turned Christians; for ye know not from whence ye Sprung. There the Lord made the promise to the faithful Boy, and there the promise stands in My Bible, that if the Jews proved Adulterers, that I would make them a people, that were not a people; and call them beloved, that were not beloved; and give My Heritage to others:—but here thy mind is puzzled, how can this stand a Type with God and Man.

Then now in verse I will begin,
 And prove the likeness of the thing:
 When to the world I did appear,
 Confess'd MYSELF the SAVIOUR there;
 And to the Jews I then did come,
 They were the Brides to all 'tis known:
 Because the Jews, I well did know,
 They judg'd a GOD and SAVIOUR too,
 Must both in power then appear,
 And bring the kingdom to them there—
 And so they all were wed to ME;—
 That grandeur great I knew to be;—
 That Lords and Ladies I'd make all,
 And so My kingdom then should fall:
 But their adulterous hearts, I knew,
 That Love to ME they did not shew—
 And then the promise I did make,
 That if the Jews did ME forsake;
 The Corner-stone I'd take away—
 And there my Land they all shall see,
 Should in My daughter then appear:—
 No other way you cannot clear,
 Ever to make My Bible true;
 And bring the whole before your view—
 Now mark the promise that he made,
 What to his servant then he said;
 That if a Harlot she was come,
 His wife to be in bed with one:

Then sure his lands he'd freely give
 Unto the servant; he should live
 His eldest heir for to possess:—
 But if he told him then a lie,
 Upon a gallows he should die.
 The servant held him to his word;
 He knew THE TRUTH of what he said—
 And then the horn began to blow,
 When he return'd THE TRUTH to know,
 And then the servant did alarm:—
 The Fable you do not discern.—
 'Twas but blind shepherds, she did say,
 When that the horn was blow'd that way:
 And therefore he had nought to fear,
 Until her Lord he did appear;
 And, when he found himself betray'd—
 Mark the two swords that there were laid
 And mark the way they both did fall;
 This parable stands deep for all.
 Because the man he first did slay,
 That did his honor then betray;
 And so the bride he did cut off;
 Have wisdom; now I've said enough.
 The Lord in anger then did lay;
 But mix'd with Love, when he did slay
 The wife that was so near his soul:—
 The parable goes deep for all.
 For he rejoic'd that he must die,
 Life was a burden, he did cry;
 And so he sung that he must die,—
 To see his wife so murder'd there,
 Adultery he could not bear:
 Because his passions they were strong.
 He made his will before to man,
 That all his lands that he should have,
 And so his promise he did crave—
 Because the youth said he would die,
 If then he told him any lie.—
 So here's the shadow of the man,—
 But now the Likeness all discern:
 And then I'll turn another way,
 When I've explained the first to thee.

For I'll go back to Adam's fall,
 For there the Type stands deep for all;
 And there the Adultery first was plac'd,
 When satan's arts the woman cast:—
 And then the blame was cast on ME,
 And so the rage began that way;
 For though he struck Me to the ground,
 The SECOND SWORD must sure be found:
 For I shall surely bruize his head;
 Mark ye the promise, how 'twas made
 Unto the youth that did appear,
 Because the Parable lies there;
 Unto the promise that was made,
 He'd live or die, you know he said,—
 And to the promise bid him stand;
 In Death or Life he did demand,
 That to my word I there should stand.
 If he told truth, the truth should be
 To be the heir:—blind mortals see:
 If he told lies, then on his head,
 He said the gallows should be laid,
 To build anew for him to die:
 Now here the hidden mystery lies.
 The woman then was murder'd there,
 By satan's arts that did appear;
 Because that I pronounc'd her dead;
 But know the curse on satan laid—
 When he had stung me to the soul,
 Betray'd the woman, now see all—
 My honor then engag'd 't must be,
 When I'd pronounc'd the curse on he.
 To slay the woman at that time;
 But here's a mystery lies behind.
 He bid her put her clothing on.
 And said to murder 't was a shame,
 A naked woman to appear—
 And know the man stood guilty there;
 Tho' he the truth in all had told,
 Another mystery I'll unfold.
 The youth that did the tidings bring,
 Repent'd when he had seen the thing;
 His dying Lord for to appear,

His Lady murdered—Servant there ;
 All three together thus did fall ;
 He felt her blow I tell you all,
 'That she did strike him with her hand,
 Too late he wish'd he'd never swam
 Over the Brook, that way to go,
 Or, ever let his Master know,
 That by the man he was betray'd,
 He then repent'd of what he said :
 But his repentance came too late,
 When he saw all had met their fate.
 And how his promise could he claim,
 When by his words his Lord was slain,
 No, there his promise it might stand,
 Could he with confidence demand.
 The promise that was made him first,
 When that before him *Three* were plac'd
 As murder'd by his busy hand ;
 As he himself did then condemn—
 And wish'd he'd left the evil lie,
 Sooner than caus'd his Lord to die ;
 Tho' first in love he did appear,
 Thinking the Servant for to clear ;
 That from his House he then did go,
 No other way he meant the blow ;
 Then for to free the servant man,
 In love to him, he then did stand ;
 But when he saw his great mistake,
 In agonies his heart did break ;
 And thought *no lands* where due to he,
 'That caus'd the murder of *these three*.'

Here we ended on Monday Night June the 25th
 1804.—The ~~six~~ days Joanna having been con-
 fined to her Bed, without being permitted to put
 on her Cloaths before she hears the Voice of the
 Lord call her aloud, as she has often heard it
 before.

Tuesday Morning, June 26th, 1804.

After we had dropped our Pens on Monday Night, Joanna and Townley were gone to bed, as she now sleeps with Joanna, and only returns to her lodgings at times in the day. Soon after ten o'clock Joanna went out of bed, and walked up and down the room: about eleven Underwood came up, and saw Joanna walking up and down the room; at last she broke out with great power of the Spirit, and great fury—Underwood not knowing at first from what spirit it was, that she seemed in that fury; asked, if she should read to her to sooth her; but Joanna answered NO, she wanted nothing to sooth her, for she felt nothing but Joy. She walked to and fro shaking the very house, exclaiming against the devil, saying, hitherto satan hath walked up and down the Earth; but now he had cast himself, and he should walk up and down no more—for the Lord would now walk up and down the Earth in his stead—he accused My Handmaid of disobeying the commands of the LORD; but here were the Two Witnesses to prove him a liar, but you cannot understand the sense of this, if I do not tell you the particulars. After the shadow of the First Seven Days, that was said to be the shadow of her Trial, Joanna was ordered to undress and go to bed, and never to arise to put on her Cloaths more, before she heard the voice of the LORD call her aloud, in the same manner she had often heard it before—and in the same manner she heard a voice call aloud, Tom, the very morning that the Letter came from the Rev. Thomas P. Foley; but his name was called aloud in the morning, and three or four hours afterwards came his distressing letter, that was answer-

ed and sent by an Express by a Horn, that blow-
 ed aloud. Joanna asked Underwood, if she did
 not hear the Voice, as she was then in the Room;
 Underwood answered no. Joanna was surprised,
 and said, it waked her; in the same manner she
 was answered, she must hear her own name cal-
 led before she did arise from her bed as before ;
 but she was ordered to come out of her bed, and
 walk up and down the Room without any Cloth-
 ing, but her Linen that she sleeps in, which she
 often did; and walked up and down hasty like
 one in a Fever with her Fan in her hand, some-
 times with the Fan open, and sometimes closed,
 throwing it to and fro, saying, I am come to do
 my FATHER'S Will, treading down the Wine press
 of His wrath; but Joanna says, when she was
 confined to her bed the first days, she was very
 powerfully visited by the devil many times a day:
 He asked her once if this was the Love of Christ
 to her, to keep her there in her bed:—Joanna
 answered, yes, "His Yoke was easy and His Bur-
 then was light."—He had not laid upon her such
 heavy Burthen, as HE HIMSELF bore for her;
 and she knew the Lord had wise ends for keeping
 her in bed, which she enjoyed, as she felt no pain,
 but could lay down upon her bed, when she was
 minded to with pleasure. Then the devil would
 aggravate her another way, and tell her she was
 an idle, lazy Bitch, and she ought to get up—she
 answered, she never would, till the Lord called
 her aloud: but those aggravating, provoking
 speeches of the devil made her eager and desirous
 in her heart, that the Lord would call her aloud,
 to stop the contentious Tongue of the devil.—
 Sunday morning.——Seeing four days had past
 and she had heard no voice to call her, only Mr.

Foley's name repeated, she went out of bed and washed herself, and took off her night cap, and asked Underwood for clean Linen, as she thought to herself, perhaps the Lord would call her when she was naked, as He called Adam: but finding she was deceived, she laughed at her own folly, and told us her simple thoughts, which diverted us all. After that the devil plagued her again, and said, she was a fool to tell them how she was disappointed, for as we did not hear the Voice call Tom, they could not hear the Voice call Joanna; so she might have deceived them, and told them that the Lord had called her. Joanna answered, thou devil, I cannot deceive the Lord, and what good is it to deceive them; they cannot protect me in the hour of danger, and it is by His Power I stand or fall:—then the devil plagued me another way, and said it was he that used to call me, and now I had forbid him from me, he would never call me more; so if I laid in bed till my name was called, I might lay a bed for ever. I said so I would and die in my bed, if the Lord did never call me aloud to get out of it, for if he had power to do all these wondrous things He surely had power to call me aloud. In this manner I have been in and out plagued with the devil, trying every way to make me get up without being called, which I would not do for ten thousand Worlds, for I would sooner die in my bed. Then the devil brought to my remembrance a former thing that I had heard, and said the Lord was dealing with me, as a Father did with his Daughter, who was deeply in love with a Gentleman the Father did not like, and he beat her so severely—

“ That the Blows they fell sore;—

So She took to her bed,

And She never rose more.”

And so it would be with me, if I waited till the Lord called me. I said, I did not care for that, for I would sooner die in my bed, than disobey the Lord. When the devil found no arguments could make me to arise, the sixth day he came another way, and upbraided me that I had arose, and walked up and down the room:—I said, I was ordered to go up and down the room sometimes, and then go into my bed again; but the devil kept on plaguing me in that manner, that I had arose, till I told Townley and Underwood to be witnesses against him, and told them what he had said, and asked them if they could prove that was rising from the bed, to go out without any Clothing about the Room. They said no—that was not rising without your Clothing; you cannot go out in the Street so, nor out of your Room, the Lord had ordered you to walk; seeing the Agonies I was in, *by the provoking Lies* of the devil. They both fell down upon their knees by my bed side, and Townley said we will say the Lord's Prayer together, which we three joined in; then we prayed to the Lord to chain down Satan, for having entered into man to betray HIS only SON, our BLESSED SAVIOUR and REDEEMER, and having caused HIM to die the Ignominious Death upon the Cross, and HIS dear precious and innocent Blood, to be shed for the Sins of mankind; “but FATHER forgive them, for they know not what they do,” and hasten to cut off all the powers of darkness.—When this prayer was ended, I felt a swimming round my head, and the powers of darkness broke off from me. I then was ordered to pen the Parable of the Lord Burnet, as I had learnt it when a child, but could not see how it could be explained

any way, to bring it to the Likeness of Christ. I had the Parable wrote as I learnt when a Child, but did not understand the explanation, till it came to the promise made to the Boy, when the Eyes of my Understanding began to be opened; but as it was come to night, and Townley and Underwood, had staid up till two o'clock the night before, to send off the EXPRESS to London: we shut up writing at Candle-light, after Townley came to bed with me, I felt the Spirit working strong in me, of the depth of Lord Burnet's words when he said,

“ If this be a lie Lord Burnet he said
That thou hast brought up to me—
A new pair of Gallows there shall be built,
And hanged thou shalt be.”

I knew they were lies which the devil brought against me, and therefore felt the force of the words; that now the second time the NEW GALLOWES must be built for the devil, for he must be as honest as the Boy was, or the LORD will make him: as Lord Burnet would have hang'd his Boy, if he had come with lies to disgrace his Wife, had she been innocent, but she was not. But I knew I was innocent, for I have never suffered a man to come into my presence, since I was forbid; neither would I suffer myself to look into the Street, fearing I should see a man, and it was not all the arts the devil could use, would make me disobey my LORD. And now, I know HE will be like Lord Burnet, do to the guilty lying wretch, that hath defiled the whole World by sin, as Lord Burnet did to his Wife and Servant, and Lord Burnet's death is past already, in our SAVIOUR's being Crucified upon the Cross, after HE had cut off all the Brides, that defiled His Bed, and de-

filed His Honor, by following after other Lovers, that were defiled by the arts of the devil; but then the Blow came to man instead of the devil, as it came to Judas when he had betrayed our SAVIOUR to defile the Jews—The first Blow that he struck, struck him down to the power of men:—but the second blow that our SAVIOUR struck, when HE struck to Judas's heart and conscience, HE then struck him dead, as he went and bought a Halter to hang himself. He then called forward the Jews; or, they were called forward, as an Adulterous Race against Him; and then the natural Branches were cut off; and then HE said, like Lord Burnet, that now HE must die for the whole, and gave up HIS Life upon the Cross, seeing His Honour betrayed, His Bed defiled, and so He cast the Adulterers into the Bed together.—Then now go back to the other Promise made by Lord Burnet,—

“ If this be a true Tale my little footpage,
That thou hast brought unto me;
My eldest Daughter the Heir of my Land,
Thy wedded Lady She shall be.—
Then mark, ye hold me to my Word,
And now discern your dying LORD,
That as in Adam you died here;
The eldest Daughter must appear,
If you'll possess My every Land,
Then now the Marriage all command;
Tho' 'tis the youngest doth appear,
The eldest Daughter is not here,——
And how that way could it ere come?
Bring back the Parable to man.
When by his ways *the whole* was slain,
What elder Daughter could he gain,
To join with him in heart and hand?
When she condemn'd it in the Man,
That *by his Justice* all was cast!
Tho' unto her all wrong did burst,——

She thought that he should sin conceal,
 Sooner than go for to reveal,
 The Crime her Mother then had done ;
 She cast the blame upon the man—
 Her Mother's Crime she did not see ;
 Her Father's Honor to betray ;
 To bring her Footman to his Bed,
 She thought that Evil might be hid :—
 And in her heart condemn'd the man,
 That told her Father what she'd done ;—
 And he himself as much did blame,
 When all the deaths he saw that came
 From every *Truth* that he had told—
 The mysteries here I shall unfold.—
 When that *My Truth* did come to man,
 Discover'd first by satan's hand ;
 I said, if so it did appear,
 That he the truth had spoken there ;
 My eldest Daughter then would be,
 I well know then the Brides of he,
 Till every heir I had cut off,
 And all My Lands were gone to nought,
 And now to nought they all are come—
 I said the Woman did condemn
 The love to man that did appear,
 And all the blame she cast it there
 Upon the devil, that betray'd ;
 For so the Likeness now I've laid—
 The Shadow's in the simple man,
 That smote his breast—in haste did run——
 And so in haste he did appear,
 The Types for men and devils here ;
 Because he said, if that he did lie,
 The Gallows should come round that way—
 Unto His words the man did hold,
 Then now let satan's heart grow cold ;
 For when the Truth I came to know—
 Both lies and truth from him did flow ;—
 'Twas true that they had disobey'd,
 But 'twas by him they were betray'd—
 Then now the second words shall come,
 The *younger Daughter* shall be known,
 Shall gain the Every land for Me :
 As then the elder did for he ;
 Because the Last shall now be First,

For so My Bible all is plac'd.
 And if the last the first appears,
 The elder Daughter sure is here,
 That now shall gain My every Land,
 And you with her in Marriage stand;
 Then all My Lands you now shall have,
 For true are the words the Man did give,
 To say the woman him betray'd,
 And true the woman then she said,
 Satan had tempt'd her thus to do,
 And every word I knew was true.
 Therefore the Curse pronounc'd it great;—
 For well I knew where laid deceit;
 But then My Honor could not clear,
 As *Disobedience* I found there.
 The man and woman soon did own,
 And so in death they both did come
 Dead to all knowledge then of Me—
 The other Promise none do see,
 That lieth behind prepared for man;
 If his bed was defil'd by One,
 A servant then that did appear,
 Another servant was the Heir;
 Because the *Truth* that he had told;
 And now the mystery I'll unfold—
 The *Truth* by him was told at first,
 What from the woman's hand did burst;
 And when the woman did appear,
 And said the serpent tempt'd her there;
 And so the words I knew were true,
 And cast on satan then his due;
 But as the whole were naked then,
 I could not fight with simple men,
 That had no Clothing then to clear,
 I knew no knowledge then was there.
 Therefore their Clothing I put on,
 And at that time I cover'd them,
 With nought but Goat Skins I put on,
 Till ages faster did roll on—
 Then every Clothing I put on,
 To shew MY BIBLE and MY WORD,
 And shew them all MY glittering Sword;—
 How all My Bible it doth stand,
 And here's the Clothing you command;
 If like that youth you now will be,
 And put your Clothing on for Me;—

Against the devil now complain,
 You all may swim through Jordan's stream:
 But if in beds defil'd you lie,
 In satan's arms, I now do say,
 Just like they two you all shall fall,
 And here's a warning to you all —
 For now my promise it shall stand—
 My daughter now shall gain the Land,
 And all that are in Bonds with she,
 My every Land shall gain that way :—
 For now the Truth is fairly try'd,
 I've chose her for to be *the Bride*,
 And *I MYSELF* to be *the Heir*;
 My *FATHER's* every land to share—
 For now I'll place *MYSELF* to man,
 That said he'd die the Truth to claim
 If it was lies upon his head,
 He said on him it should be laid—
 And so he said the Truth to clear
 He'd die, or be the perfect Heir ;
 And so in grief he first did die—
 The second promise still must lie,
 For he to be the perfect heir ;
 And now the Likeness I've brought here,
 For now the Truth I say shall burst,
 I plac'd the Likeness of the First
 In true Obedience for to stand,
 The men and women I *command*—
 What *I forbid* they must not do ;
 What *I command* they must pursue—
 And by the woman this is done,
 And satan like the Footpage came :
 Or, in My form he did appear,
 And strong believ'd the Woman here—
 Which I did say, if it was true,
 I'd give him Gentiles and the Jews—
 I'd give him up my every Land,
 If he the truth could now command.
 But when the Truth I came to know,
 I found the liar so to go,
 With nought but lies he did appear,
 To say that thou hadst risen here,
 A way that I did thee forbid ;
 And now I bring it on his head ;
 Because the lies he told at first,

Upon his head I plac'd the Curse ;
 But to go through I could not clear ;
 Because that man was guilty here.
 But now from guilt I know thou'rt free,
 Because 'twas I that order'd thee
 Out of thy bed that way to come ;
 And so to travel up and down,
 The skeleton for to appear.
 The naked woman you see here :
 As she appear'd in nought but bone,
 And thou no clothing hadst got on—
 For, at that time, I sure was there,
 When satan did so strong appear ;
 For to condemn with every lie,
 I tell thee I was standing by—
 And I the Witnesses did hear ;
 So the blind shepherds may appear,
 That to the Fold do drive my sheep,
 That way he lulls them all asleep ;
 And in his arms he holds them fast,
 Until with rage that I shall burst,
 And place him in Lord Burnet's room,
 For there he's bringing on their doom—
 Upon the Nation I see first,
 The men and women so are plac'd,
 By satan's fury **FIRST TO DIE** ;
 He holds them, and he then does cry,
 That they are guilty of the deed :
 He tells them 'tis no use to flee,
 Because of dangers there are none—
 'Tis the blind shepherds blow the horn,
 That at the midnight men did hear,
 And at the mid-day did appear—
 For I have gone through day and night,
 To blow the horn the wretch to fright :
 Or else, to make mankind to fear,
 That they may part and sin no more.
 But judge that danger's in the sound,
 That in their beds they mayn't be found :
 For if that satan find them so,
 I know his fury it must go,
 And say that they are justly cast ;

Because he found them in their lust,
 In every thing that I forbid;
 Then in this truth he may proceed,
 To strike them with the fatal blow;
 Though his own death I well do know
 Shall follow after like the man;
 And that's the way his death shall come,
 Because his bride he's murdering here,
 That he by sin have wedded clear;
 But yet no bridegroom can he stand,
 'Tis but a shadow of the man—
 And that's the way they will be cast,
 That like the woman now do burst;
 When they *My alarming Horn* do hear,
 To say blind shepherds do appear,
 Driving my sheep unto the Fold,
 That way their hearts will all grow cold,
 Then to the others I shall come,
 That spoke the truth you know by man;
 And if the truth was found in he,—
 You know the lands were said to be
 Then with My Heiress all his own;
 And perfect so it now shall come:
 Because that I'll stand to the word,
 And he shall TREMBLE at a GOD,
 That came in power the truth to see—
 Therefore the night I work'd in thee,
 To leave thy bed, and travel on,
 The words before thee must be shewn."

After part of the explanation given to me, concerning the parable of Lord Burnet, all the sense of what has been written to-day, broke in upon me, after they had given over writing. I then was answered, "take up thy bed and walk." As I was walking up and down, pondering in my heart the events of the day, and what was said of the promise made to the Boy, if he had told the truth, the Spirit of the Lord entered into me with

power, which must be reserved till another day, as 'tis time to prepare for the post.

We all join in kindest Christian love to yourself, Mrs. Foley, and the dear little Richard. This second Horn mentioned, is an express that was sent off to Mr. Sharp, on Monday morning at two o'clock; I think much more wonderful than any you have seen yet. "*So the Horns went through, day and night;*" for they would arrive at Mr. Sharp's about nine or ten o'clock. *These Horns* are said to be *the Horns* of the Lord, blowing to awaken the nation; as Lord Burnet's servant blowed his Horn, to awaken the Lady and the Footman: but if the nation be like the Lady and the Footman, judge it is nothing but the blind shepherds of the Lord, driving their sheep to the fold, they will find the Lady's sudden destruction, though satan's doom must follow after; if they give themselves into his power, which they are now hastily doing. For the power of God that was in me last night, and the words that were then spoken against the powers of darkness, and against the second trumpet that is now blowing;—or, as CHRIST died *at the First Horn*, when the Horn of the Gospel was first pronounced,—so *the Second Horn* is the Horn of Redemption, that must bring *the promise* that was made to man: and satan must, with his followers, now fall together; for that Parable goeth deep to the nation, and will bring in a sudden destruction. Therefore, this must go in print. If they say I am writing from songs, tell them they are *fatal song* that they are *singing*; and such songs as lull them all asleep,

(Signed)

JANE TOWNLEY.

From the same to the same.

Tuesday, July 3, 1804.

Rev. Sir,

I shall omit sending you the particulars of John Symons, to tell you the wonders of last night, on Monday evening, July 2. After Joanna had been to supper, and Underwood thought her composed, and going to sleep; and she said she believed she should. Townley then came up, and said her two false teeth had both fallen out, and she feared it would alter her voice: Joanna said, she did not think it did alter her voice, and rejoiced they were fallen out, and said they must not be put in any more. Townley said they should not, and then went to bed; but Joanna desired it might be remembered, that they fell out *the day* that John Symons would receive his letter about himself and Pomeroy. Joanna says, she felt herself dull and heavy to go to sleep; but the Spirit of the Lord kept her waking. She was ordered to take up her bed and walk: for, as she walked every night, so should the arrows of death fly fast by night, and the Pestilence should go by day; for *now* thousands should fall on the right hand, and ten thousands on the left: for the destroying Angel should go forth, and go up and down the earth, as she went up and down the room. Here she says the fury of the Lord broke in so strong upon her, that took away her senses. She cannot recollect any thing further, only if Pomeroy would turn the King's evidence, to tell who so powerfully persuaded him, to deny his Lord and Master, the Lord would *now*, at the last, *forgive* him and *cast* the others; but, if he would not, they should all

die together, and fatal would be their end. The LORD had placed Pomeroy as Joanna's judge, perfectly as Pilate was placed our SAVIOUR's judge. But he should remember the words the Lord said unto Pilate, he that delivered Me unto thee hath the greatest sin; and he that tempted Pomeroy to draw back hath the greatest sin. But Joanna says, her senses entirely left her; this she remembers, but the other she does not remember: and says, we have told her strange things this morning, that we ourselves, Townley and Underwood, are commanded to pen. She walked about the room with as much fury of the LORD as at any former time; and stamped with such fury that the whole house shook, and alarmed the people in the house. The Master of the house went into the street, and heard the noise the same in the street as in the house. Joanna spoke so powerfully to satan, telling him his doom, and she appeared to fix her eye, and to extend her arm towards *one spot*, that I, Townley, who was then alone in the room with her, thought Joanna saw satan; but Townley felt no fear. Soon after Underwood returned into the room, Joanna said, if we wished for rest we must take up our beds and go to our tents: but we told her we preferred staying with her. She then went on walking about the room, talking loud and powerfully WHAT the Lord was going to do upon the earth, and stamping her foot violently. Her fury about satan I have told you: but what she said about men, and to whom she pointed, I am ordered to keep secret, and only to write it as a memorandum for myself; as only the Friends are to see it, that they may know THE END of all things. She walked in this fury a full half hour, and then got into bed, and went on talking, but in a different

voice. It then appeared to me, Townley, as if our SAVIOUR was speaking in her, and reminded us what our blessed SAVIOUR suffered for our sakes: the words exactly I cannot recollect, but she told us she felt a heavenly joy within her. She then was more composed, and went to sleep; and we did the same. And now I shall come to Joanna's information. She says that she does not remember a word, but Townley hath just called to her remembrance, that Joanna particularly told us, that man had been *twice dead*, and *twice plucked up by the roots*. But after Joanna went to sleep, she dreamt that a circle was placed over her head, with a circle like the sun in the middle, in a round circle, bright and fiery. Round the circle of the sun were black clouds; which fell over her, and fastened her to her bed. She then felt herself dying, and fainted away with the agonies she bore; and thought she was immediately taken out of her bed, and carried, in a most wonderful manner, to the bottom of the bed: she felt the curtains burst before her, and she was carried round the room. She wished to awake Underwood and Townley, and tell them to see the beginning of miracles, and to see the two white hands that clasped round her; but she does not remember that they awoke to see either. She was then carried away out of the room into the open world, and passing by some people; she thought she had got on a branched linen gown, with green flowers on the top; a gown she had got lately, but never wore it but one day. Some of the people, as she passed by, she thought said, that she had got on the serpent's dress; but she thought to herself she had no serpent's dress on, and reflected with herself what the gown was—the running branches

that bring she green leaves of victory: so that gown must be shewn to man, to see what judgment they will draw from the gown, that fools judge the serpent's dress: but there they will see the running branches purple without,—the black cross in the middle,—and the four square green flowers without, that bring the green leaves to man—the summer that is nigh at hand—therefore, let men take care that they do not say, “The harvest is over, the day and the summer is ended, but we are not saved;” after this she was brought again into her bed, after being carried to different places. She then awoke, and heard some one knock at her door, in the same manner that Underwood used to knock to call her to breakfast. She called out, Who is there? Townley, being awake, said, she heard no one knock or call: this was after the day was broke. She then lay still to compose herself to sleep; but felt a hand come round her, and a head come over her, that she thought kept breathing in upon her, with more powerful breath than ever was the force of air from a smith's bellows, that blowed the fire for the anvil. She thought to herself she should be afraid, if she did not know herself to be in the hands of God; but her perfect love had cast out fear, that she neither feared men nor devils. The devils before her seemed like gnats or flies, that you can kill with the flip of your finger; and men appeared, before her, no other than the grass that is to be mowed down: for now she looks upon all men as grass, and the beauty thereof to fade and decay, that must be cut down to nourish the Sheep and Oxen, that the LORD will preserve: and these Bullocks† that will give

† All of the Cow-kind, in Devonshire, are called Bullocks.

Milk, to bring forth the Cream of his words,—so the after-grass is preserved for them, when the mowing grass is cut down. After this she tried to sleep to compose herself, and felt as above. At last she fell asleep with the strong breathings that were over her head which is impossible for her to describe, and which took her senses quite away—and whether awake or asleep she does not know; but she remembers that she was quite awake when she felt the hand of the Lord upon her; but in that heavenly and beautiful manner, that she felt joy unpeakable and full of glory. She felt herself laying as it were in heaven, in the hands of the Lord, and was afraid to move, fearing she should remove his heavenly hand, which she felt as perfect as ever woman felt the hand of her husband. In this happy manner I fell asleep, *and in my sleep* I was surprised with seeing a most beautiful and heavenly figure, that arose from the bed between Townley and me. He arose, and turned himself backward towards the feet of the bed, and his head almost reached the tester of the bed, but his face was towards me, which appeared with beauty and majesty, but pale as death. His hair was a flaxen color, all in disorder around his face. His face was covered with strong perspiration: no man in a salvation could appear worse. His locks were wet like the dew of the night, as though they had been taken out of a river. The collar of his shirt appeared unbuttoned, and the skin of his bosom appeared white as the driven snow. Such was the beauty of the heavenly figure, that appeared before me in a disordered state: but the robe He had on was like a surplice down to his knees. He put out one of his legs to me, that was perfectly like mine, no larger;

but with purple spots at the top, as mine are with beating myself, which Townley, Underwood, and Taylor are witnesses of. Methought in my dream HE got himself in that perspiration, being pressed to sleep between Townley and me. I said to Him, are you my dear dying SAVIOUR, that is come to destroy all the works of the devil? HE answered me, Yes. I thought I called Underwood and waked Towaley to look at Him, which they did with wonder and amaze. I then thought I would go out of my bed, and fall down on my knees before Him, to return Him thanks for His mercy and goodness; but, as soon as these thoughts entered my head, He disappeared, and a woman appeared in His stead, which gave me pain to see he was gone; but the woman told me many wonderful things that were coming upon the earth, and what was coming upon the devil: but, as she said she knew me at such a time, before she was a spirit, I marvelled how she should know any thing of me, and grieved at the loss of my dear REDEEMER, for I saw no beauty in the woman: but my sorrow was, that I had lost sight of CHRIST; and though the woman would reason strong with me, but her reasons I did not like. In this confusion I awoke, and heard the bell tolling for the dead, and the drums beating at the same time; which I remarked to Townley. Soon after, I heard the Master of the house, as though he was hammering with both hands. I asked what he was doing, to make such a noise; but Underwood told me he was making a chicken-coop, to keep in the chickens—Now let this be sent as it is to Foley, Bruce, Sharp, and Taylor; for no explanation shall be given this day: only let them try their own judgments, and they shall have the

explanation another time.—We can but just save the Post; and we unite in kind Christian love to Mrs. Foley, dear little Richard, and yourself.

(Signed)

JANE TOWNLEY.

P. S. In the morning, before we began writing, Joanna called for the Bible, and opened it at the second chapter of Haggai; which she desires you will read and weigh deep.



From the same to the same.

Friday Morning, July 20, 1804.

Reverend Sir,

Joanna was ordered to have a journal from Sunday last copied off regular, with the singular things concerning herself from the Sunday to the Friday following; and the reasons are to be assigned to her, why she was ordered to bring it in this manner.

The answer of the Spirit.—

“ And now, Joanna, I shall assign the reason, why I ordered thee to put on **THY THREE RINGS**, and bring forward the shadow of thy Journal. But now call back to the substance; in what manner this hath been carried on—first, thy despair; next, the power of My Spirit, coming with fury in thee—then mark what follows after, how often my Spirit have been like fury in thee, declaring My threatnings against men and devils;

—then mark thy Promise made to ME, and My Promise to thee:—then let every one weigh deep, how it went on from the power of My Spirit, the fury of My Spirit; what I poured out day after day, night after night, that should come on men and devils, that now MOCK My reign. It is not to hear My voice: it is not to discern the words that are spoken in a day—if you do not discern My Footsteps, trace them track after track, word after word, day after day, how I began, and how I AM going on. First, to shew My threatnings and My Power in thee, and by thee—then come on thy disputes with sa an—then, My Fury breaking again in thee—then come on thy disputes with man. But here let them see I have brought thee low, to shew mankind what My Fury will bring upon THIS UNBELIEVING NATION, and upon all NATIONS; for I shall make them as sick with smiting them, as thou wast THAT DAY: but their sickness will not end like thine, to leave them in a day, and seemed to be restored the following day. But I tell thee their's will CONTINUE, till they will say with Cain, “My troubles are greater than I can bear,” I cannot shun the judgments of a God, whom I have so long mocked and despised. Let them look on thee and see THE SHADOW—then let them tremble for THE SUBSTANCE. For, know, as Isaac was bound as a Type of Me, and the arrows of death went through Abraham and Isaac, as judging he must be slain: but then man was preserved, and after that I was slain. So now the scenes are changed another way; thou only bearest in My stead the shadow of Isaac; and, though they are crucifying thee daily for My sake in the Spirit, and thou feelest it in the Body;—yet,

know, I DIED ONCE FOR ALL, and I shall DIE NO MORE FOR MAN. And every sorrow thou now feelest, every dagger they have placed in thy breast, shall be returned DOUBLE upon this ungrateful Nation,—upon this ungrateful People,—that DESPISE the Warning, DESPISE the Invitation, DESPISE the Redemption of ME that loved them, and gave My Life for them: for now Joanna, I tell thee, My appetite is like thine, gone from every one, that are NOT LONGING for THE COMING of the LORD. And now see where thy Appetite is gone—Thy Appetite is gone from every Fruit—thy Appetite is gone from Fish and Flesh—thy Appetite is gone from the Bread of man, nay, from the Flour of Wheat, for all appear to thee but Bran; thou can'st digest nothing but the Bread of Heaven, which is MY WORD coming down to thee. Now, Joanna, I tell thee why I have taken thy Appetite from every thing, but the virtue of the Flesh boiled in water, and Herbs eaten with it, and Wine to drink—know, that out of My side came Blood and Water—the next words stumbled Joanna, as she did not know there were such words in the Bible, “AS MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED.” She remembered the other Evangelists, but had forgot they were in St. John's Gospel, 6th, chap. and 55th verse.

Here follows the answer. —

“ Now, Joanna, thee I'll answer,
 JAH, JEHOVAH, is thy Master,
 All thy doubts I now shall clear;
 It was I that work'd within thee,

Every perfect truth to see ;
 In the Truth I shall defend thee ;—
 Search my word, that's on record,
 And see how all do stand ;
 And then they'll find 'tis from their Lord,
 That did the whole command.
 I said, the bread must be My Word,
 And now My Word is come—
 I said, My flesh should be your food,
 And now thy food is known.
 The virtue here that doth appear
 From simple sheep to be ;
 But know the flesh thou canst not bear,
 No, 'tis the flesh of Me
 Is all thy Food, that do allude
 With herbs is mingled here ;
 It is the water from my side,
 Is all that thou can'st bear,
 And know the wine, for I AM the vine
 That doth thee here support ;—
 And now I'll tell thee of mankind,
 The way the Bread doth hurt—
 I said, at first My Bread was plac'd,
 To be the bread for man ;
 The way my body they should taste,
 But they did ne'er discern ;
 That at the last My Flock should burst,
 From heav'n't must all come down :
 And now I tell thee of thy taste,—
 Thy appetite is found
 Sick'n'd of all that men do call
 The perfect Bread of Me ;
 No, 'tis the water and the blood,
 That now must set you FREE.
 The Bread of Life must end the strife
 Which comes from Heaven's High
 Throne—
 The bread of man may soon be gone,—
 For, now I shall disown
 All those that come now in My Name,
 And do My Flesh deny ;
 I'll put My Shepherds all to shame,

They like the Sheep *may die*—
 And be *the Flesh* for to bring forth
 A Food thou can'st not bear;
 No, 'tis from Me they all shall see,
 The blood and water here:
 For now I AM come, I tell you plain,
 So perfectly like thee;—
 My appetite from all is gone;—
 My body I do see
 Is broken here as men appear,
 To make it earthly food—
 And nothing but the brain is here,
 They've *all refus'd the good*:
 'Tis but a few I well do know,
 That in the vine do stand:
 Tho' they as fruit their works do shew,
 They are ripen'd to my hand.
 But now their taste will not digest
 I say, no more to Me;
 Than thou can'st bear the earthly fruit,
 That's ripen'd on the trees:
 Just so is man their fruit become,
 As loathsome in My sight;
 And they shall find, before 'tis long,
 I do them all dislike:
 As thou dost here, all fruit appears
 Quite loathsome unto thee:
 And loathsome let the Shepherds hear,
 Their fruit is all to ME:
 Because their fruit is to the root,
 To slay their LORD once more;
 Then let such shepherds all stand mute,
 Their fruit I cannot bear—
 No! there the axe I now will fix,
 To cut *such Branches* down:—
 And then to satan I shall fix,
 For he shall *feel* his wound.
 The fruit is gone I see in man,
 And barren minds appear,
 To think My Gospel e'er must stand,
 To have *no change* appear:—
 Then of My death, and of My worth,

You nothing make of Me;
 Only to change a worthless race,
 Still worse and worse to be.
 The Jews at first you know were cast,
 When I did first appear,
 Their sacrifices then did cease;
 And all their prophets there
 Did fall with ME; blind mortals see,
 What change did then take place;
 But my Apostles then judg'd ME,
 That I should *all embrace*
Another day, they then did say;
 And *now the day* is come
 That I shall change the scenes for all,
 My gospel now make known.
 It was from heaven My word was given,
 That there the bread must come;
 And that my flesh must be your food,
 Your ROCK to build upon.—

And now I shall answer thee in plain words, as
 the verse may appear stumbling to the readers;
 for thy tears prevented ME from making it clear.
 And now I shall go back to Sacrifices and Burnt
 Offerings. It was the command of the Lord that
 was given to Moses for Burnt Offerings to be offer-
 ed up to the Lord; but these Burnt Offerings and
 Sacrifices were but Types and Shadows, of MY
 being offered up for the Sins of Mankind, as the
 Paschal Lamb, to make atonement for man. In
 thy writings I have told thee, what the meaning
 of the Two Rams was, and what the Burnt Offer-
 ing of Sin, IS; and why the Blood of Bulls and
 of Goats is mentioned in the Scriptures to make
no atonement for sin. Now these things that were
 mentioned in the Scriptures I have already told
 thee, and now I tell thee again, though they
 were commanded, they only stood as Types and

SHADOWS OF THE LAST DAYS. But did these Types and Shadows last for ever? Look at the Jews, though they do not believe in ME, nor in MY Gospel, yet, these Types and Shadows are done away by them. For as the Changes of the Season bring Summer and Winter, Seed time and Harvest; and one whole Crop is cut down which is ripe for the Harvest—and NEW SEED is sown again: so the time came for the cutting off the Jews, and the NEW SEED was sown in the Gentiles, and then instead of Sacrifices and Burnt Offerings, I COMMANDED THE BREAD AND WINE TO BE KEPT IN REMEMBRANCE OF ME, till I came with THE WORD AND THE BREAD that cometh down from Heaven: then know, it is MY FLESH that must be your Food; and MY BLOOD that was shed, must be your Drink. And now I shall explain the meaning of the words, "Ye have kept the Sacrament in remembrance of ME"—not as MY Flesh as must change your vile Bodies, and make them like My Glorious Body, that death might be swallowed up in Victory; and MY WORD to be THE BREAD of Life—that as in Adam all died; even so in CHRIST shall all be made alive. This is THE BREAD of Heaven; and these are MY words left on record, which, if a man BELIEVE, he will find MY Flesh to be Flesh indeed—Spiritual Food; Spiritual Meat.—And My Blood shall cleanse you from all Sins. He that denieth this, denieth MY Bible, and do not keep My Sacrament according to My Words, the Bread of Life coming down

from Heaven, but according to the Customs of Men—the Bread of Men—and not according to the Word of GOD.”

adieu, &c.

JANE TOWNLEY.

From the same to the same

Sunday Afternoon, July 22nd, 1804.

Reverend Sir,

We received a Letter from Mr. Sharp, wherein he informs us the Clergy are preaching against Joanna and her Friends from the Pulpit, without reading her Books. Here Joanna was deeply answered; the Truth of the Gospel was here made manifest—“Blind Leaders of the Blind, till all fall into the Ditch together.” For they are judging of things they know nothing about; and where are the Gentiles better than the Jews? For, they are doing despite to the Spirit of God, saying, they want not the knowledge of the MOST HIGH, and they are crucifying the LORD daily IN THE SPIRIT, as the Jews did IN THE BODY, and are bringing the day of Vengeance on themselves; and, was it not for the NEW COVENANT that the LORD said HE would make with man, “that the Iniquities of the Fathers should no more be laid upon the Children, but it was the soul that sinned should die” and this NEW-COVENANT, HE

hath established with us, that blessed be the Lord, their Iniquities cannot destroy us, as the fall of Adam fell upon all the race of Mankind; but this **NEW COVENANT** Cuts off that Fall from all them that believe in Redemption, in and through the Merits of Christ; so blessed be the Lord for His unbounded mercies, that from **THE AUTHORITY** of the Bible as well as **THE PROMISES** made to me in my Writing, the Lord will not now lay the Iniquities of one upon the other, nor punish the Innocent with the Guilty, the Just with the unjust;—but deeply are the Words said to me, the devil is now working **STRONG** in the Ministers to bring the day of Vengeance upon man, that he may escape the Curse pronounced upon him, and could he work thus in the hearts of all men, the world must be burnt up like the Scroll, and all must be burnt to ashes, and I must say justly deserve it; for if God so loved the World to give His Only Son to have His Heel Bruized, as promised in the Fall for the Transgression of man; and Christ so loved the World to give up his Life for man, and man was ready to clamour for His Blood; but now the time is come for satan's curse, to fulfil the promise that was made at the same time in the beginning—they now want to make **GOD** a liar in the promise **HE** made through **HIS SON**; for, if we read our Bibles through, the Bible is no more clear of **CHRIST'S** Death and Sufferings for man, than it is of **HIS** triumphing over Death, Hell, and Sin, and treading down all the Wicked as Ashes under **HIS** Feet, which was prophecied by the Prophet Malachi, as well as from the Gospel, 1st. Epistle of John, 5th chap. 14th ver. —“*This is the*

Record that GOD hath given to us, Eternal Life, and this Life is in HIS SON" I need not quote to you the many passages of Scripture which assure us of eternal life in this World through CHRIST JESUS, both of Redemption and Salvation, and that HE will destroy all the works of the devil, as well as the promise made in the Revelations, that he is to be chained down FOR A THOUSAND YEARS. I am sorry to say, I believe the Clergy know no more of their Bibles, than they do of my writings—and was the Lord to come forward, as it is said to me, with a Sword in one hand, and his Bible in the other, the Shepherds must fail as the grass before HIM, for they could not answer one word of a thousand:—only allow, they have been Blind Leaders of the Blind, and must confess they have acted as it is said in the 82nd Psalm, 5th verse.—*"That will not be learned, nor understand; but walk on still in darkness; all the Foundations of the Earth are out of course. I have said, ye are Gods: and ye are all the Children of the MOST HIGHEST. But ye shall die like men; and fall like one of the Princes."*—

—*"Now, Joanna, I shall answer,
Thou no further hast to go;
JAH, JEHOVAH, is thy Master,
All the Shepherds I do know,—
Like the psalm that thou hast mention'd,
They are wandering here from Me:
But they'll hold no Contention,
Because the Light they will not see.
The Psalm is true before their view,
And true the words are come;
They neither know, nor will they learn
What root to build upon—*

But boldly stray, as thou dost say,
 My Bible's all despis'd ;
 But my *Just Judgments* they shall see,
 To make the Fools more wise.
 Did I appear to perish here ?
 And hang upon the Tree,
 The clamouring Tongues of men to
 hear ?

And Satan swell'd this way ?
 To say, 'twas come now to his doom,
 But men will not submit,
 To let the Cross for him to come,
 Nor nail his hands, nor feet :—
 His head to bruize, they do refuse,
 Is satan's haughty pride ?
 I tell you fataler than the Jews,
 The Gentiles now must hide :—
 The Rocks now call, to skreen you all,
 That will the serpent free ;
 The Axe is laid I tell you all,
 Then *tremble* every Tree,
 That now stand out so full of doubt,
 And wish him to remain—
 No Love for ME there cannot be,
 Your sickly love is vain ;
 Your rage do swell inflam'd by hell,
 And there you all shall go,
 Unless like Nineveh you'll fall
 In sorrow, grief, and woe.
 But I'll raise up an Israel's hope,
 For them that trust in ME ;
 I never did on Calvary drop,
 To set the serpent free—
 As you vain men do now contend,
 MY BIBLE throw aside ;
 And satan in you to remain,
 Then sure in vain I died.—
 If't must go on, then by your Plan,
 For men to mock MY Name ;
 I ask you how the Jews do stand,
 Or, who do spread MY Fame ?

Will you appear to answer here,
 You spread the Fame of ME,
 To make a Bible none can clear,
 But lies throughout to be ?
 Bring ME the man that can contend,
 Fast bound in satan's chain,
 To prove MY Bible all is true !
 No, all your arts are vain.—
 It can't be done, ye sons of men,
 By satan's arts or yours—
 MY Bible you do all deny.
 And think yourselves secure,
 To preach a word that came from God,
 Which you affirm is wrong,
 For if MY Bible all is false—
 Then lies upon your tongue
 You do appear, I tell you here,
 In to the Church to go ;
 And to MY Altar do repair
 With words you do not know—
 The Bread of Heaven, must sure be
 given,
 I tell you tis MY WORD,
 That must come down, the end be found,
 You ne'er discern'd your LORD !
 From Types at first all things did burst,
 And so that Type did come :
 But know *the end* was MY Intend,
 To make THE TRUTH be known ;
 Shadows from man, the Bread did come,
 Shadows of Bread below :
 But now 'tis drawing to the end,
 Your bread will never do.
 No, 'tis MY WORD must be the Bread,
 To save you in the end ;
 And 'tis My FLESH must now break
 forth,
 The Spirit 's my intend
 Must here appear, your Flesh must bear,
 To eat and drink with ME :
 I see the ponderings in thy heart,

Which way can THIS THING be?
 To eat MY Flesh, can man express,
 To eat the Flesh was MINE?
 A mystery here thou can'st not clear,
 Thy pondering thoughts resign,—
 It is not so, I well do know,
 My Flesh is not their Food :
 But further let thy thoughts to go—
 And let them eat MY Word ;
 That's to believe, I dont deceive,
 Then let MY Flesh appear ;
 And know that I shall come again,
 Their every guilt to clear —
 That man with ME alike may be,
 Close joined to the VINE ;
 Then in MY Spirit you will drink,
 And know MY Blood's the Wine,
 That must appear *in power* here,
 The Water-pots to turn :
 And in *the end* they'll all see clear,
 With Wine I've made them strong,
 Because MY word, that's on record,
 Shall make their Foes submit ;
 And when in *power* I appear
 They'll TREMBLE at their Feet.
 So I'll end here, and say no more,
 But let MY Sheep demand
 THE WAY the Bible men can clear,
 If they DENY thy hand—
 No man on earth can now come forth,
 To prove these Writings thine ;—
 And as to hell, where darkness dwells,
 They surely must resign :
 Because from he it cannot be
 As I have said before ;
 A Judas men would make of he,
 To bring his gallows here :—
 Himself to hang, but 'tis for men,
 That he persuades them so ;
 Because their GOD they may condemn,
 And all to hell may go.—

But when that I, who dwell on High,
 PROVE every word I've spoke ;
 I ask them where they then will fly,
 For to prevent the Stroke."—

adieu, &c. &c.

JANE TOWNLEY.



PRICE,—TWO SHILLINGS AND THREE-PENCE.

Mrs. Southcott's Writings are sold at E. I. FIELD'S,
 No. 2, High-Street, St. Giles's, near the Church, London ;
 at Miss Eveleigh's St. Sidwell's, Exeter: and at Tho. Child's
 Bye-Market, Stourbridge, Worcestershire.

Entered at Stationer's Hall.

—0000—

Stourbridge: Printed by J. Heming.

COPIES AND PARTS OF COPIES

OF

LETTERS AND COMMUNICATIONS,

WRITTEN FROM JOANNA SOUTHCOTT,
AND TRANSMITTED BY MISS TOWNLEY
TO MR. W. SHARP, IN LONDON.

THE PARABLE OF THE LITTLE FLOCK OF SHEEP.

THE Fable that was in my heart, called to my remembrance, was of a man that was tried in Exeter Castle, for stealing of sheep. He pleaded he did not steal them ; for he was going to a fair, and the flock of sheep jumped over the hedge and ran before his horse. He rode as fast as his horse could run, to get before them ; but still the sheep kept before the horse. He turned his horse many ways to try to shun them, but the sheep would immediately turn and get before him. He then turned his horse, and thought to go home ; but the sheep turned in an instant, and came before him again. After his turning many times, trying every way in his power to get before the sheep, and finding it impossible, he thought he might as well go with them to the fair, as be found driving them home to his own house ; and in driving them to the fair he was taken. And in this manner he pleaded in the Castle, to clear himself ; and the judge said he believed him innocent ; but the jury said they believed him guilty. The judge could not bear to give it up to the jury ; and said he would try another jury. He had another jury, and tried the cause over again, and they found him guilty the same. When the judge found he could not free him ; but by the two juries had made the cause more strong against him, the judge then addressed the prisoner—" I believe you innocent concerning stealing these sheep ; but I believe you are guilty of some fatal crime, for which the

judgments of God followed you, in the sheep, to punish you for a crime that you have committed, in a crime that you have not; and as I have tried my utmost to save you, and by that way brought it the harder against you, it is impossible now for me to save your life, as you are found guilty by both juries; therefore I shall thank you, as you must die, that you will confess what crime you have committed." The bloody wretch then confessed, he lived a servant in the house with the mistress, he was then married to; but as she had got a husband when he went there a servant, so to have the wife, whom he said he loved, he contrived, one morning, when his master arose to go to a fair, to rise early and go before him and meet him in a private place and murder him, which he did. He then went home to bed as if composed, and happy in the cruelty he had committed, and appeared easy and chearful before the wife. The night came, but no husband returned. She was alarmed; and he pretended equal alarm the same; but would not go alone in pursuit to find him. A miserable night was spent by the wife, and he appeared to share her sorrows, as an angel of light, though he was the devil himself. When the master was found murdered, he professed every agony with the wife; and by his false and pretended love gained her favour, and she afterwards married him. And at the time he was taken he was going to the *same Fair* that his master was going to when he murdered him; and at the *very place* that he killed his master and threw him in the ditch, the sheep that were in the field jumped over the hedge and ran before him. So the innocent sheep brought the guilty wretch to the end he deserved. I feel, from this Parable, that the whole mysteries of the Bible will be brought to light, and the *concealed Murderer* be made known. But here my soul trembles and all my bones shake! I see myself in the Woman's place; my dear Lord mur-

dered ! my first Husband murdered ! And by the cursed arts of HIS murderer I have often been betrayed, fearing that I was wrong in listening to the voice of my dear dying Lord ; as Satan's arts have often told me, to deceive me, that he came as a *friend*, to persuade me against my Lord ; therefore I am the Woman that hath had my Lord and Master murdered ; and am daily pursued by his murderer : and now my soul crieth aloud for vengeance ! Blessed be the LORD for his LITTLE FLOCK OF SHEEP, that have now jumped over the hedge to free me from the murderous wretch who slew my dear Lord, at first, whom my soul loved and now my soul shall love him last. Oh ! how often has that cursed wretch persuaded me there was no God, and that *he alone* was all in power ; but now, blessed be the LORD, the murderer will be brought to justice. For I feel that my Bible will burst from this Parable.—But how can I bear the reflections of my soul, to think I was ever in the hand of the devil, that he should have power to tempt me, through unbelief, that he was not the wretched murderer, nor his guilt would ever be brought to light ? But from this Parable I know he will ; and I would sooner now give up my life, than I will give up my just revenge against the cursed murderous foe—

So now I trust the SHEEP will stand
 To join with me in heart and hand,
 And then the TRIAL I'll go through,
 And bring the *Murderer* to their view,
 When by both JERES he is cast ;
 For so I know the end will burst ;
 And I shall see the traitor fall,
 Who by disguise hath conquer'd all
 That judg'd him innocent to stand.
 But now the LITTLE FLOCK's at hand
 That will his footsteps all betray,
 And shew the Fall where it did lay ;
 And shew what arts he doth pursue
 To murder GENTILES and the JEWS ;
 For in like manner both he cast,
 And in my Master's room he plac'd

Himself in power to appear—
 But now the LITTLE FLOCK is near
 That will betray his every guilt;
 And he shall know that he has spilt
 The Blood of JESUS, my dear Lord,
 Who all his cursed arts abhor'd;
 And yet he let them to go on
 Until his LITTLE FLOCK was come,
 In the same place for to appear;
 And then his FLOCK he did ensnare.
 Whatever way the wretch would turn
 My FLOCK before him still would come,
 Then bless'd be my avenging GOD,
 That now will make him feel his rod;
 And he in prison now is cast,
 And so his trial now must burst.
 No Judges here can ever do
 For to believe him just and true,
 That he the world has not deceiv'd.
 All this they vainly may believe;
 But I've a JURY nigh at hand
 That will for me the TRIAL stand;
 And so they'll cast the murderous foe:
 No longer will they let him go
 To reign in power as before,
 He's bound in prison I see clear;
 And from his prison he may burst,
 And then I know he will be cast,
 Just like the Parable that is here.
 God's hidden wisdom I see clear
 In secret tracks conceal'd from man;
 God's wisdom they can never scan;
 Because all things he'll bring to light
 Clear as the sun before your sight;—
 “ And in more lustre it shall shine
 When I have told thee all my mind,
 The way the *Thief* shall now appear,
 And then my LITTLE FLOCK I'll clear,
 How *innocence* did *guilt* betray:
 I meant to bring it round this way.
 And so the thing ordain'd at first
 That at the end it so should burst:
 And now's the time I'll burst the whole,
 And all his subtle arts shall fall,
 No more your Husbands to betray,
 Nor get your Wives in love with he;
 For I will break his every band,
 And he the trial now shall stand,
 The way he slew ME at the first;
 For now my LITTLE FLOCK will burst,
 And then my BRIDES they all will see
 How they have been in bonds with he.
 But when the TRIAL doth appear,
 He'll find the LITTLE FLOCK is near

That I'll confess he cannot steal.—
 The Mystery now I shall reveal:
 They're innocent, by my command;
 And there the tempter bold may stand
 To say their hearts he could not steal.—
 For deeper Mysteries I'll reveal:
 'Twas I that made my FLOCK to go
 So strong before him, he shall know,
 That let him turn which way he will
 They'll find a way to baffle still,
 That they before him still will stand,
 And so the TRIAL they'll command,
 To make him stand and hear the sound
 That he in all is *guilty* found;
 That first the HUSBAND he did slay,
 And then the WIFE he did betray
 To make her judge her LORD was dead,
 And then by arts he her betray'd
 To make her think her LORD was gone,
 And he her Lover was become,
 To lead her faithful heart astray.
 I know he has seduc'd this way,
 To make thy fervent love grow cold —
 For now the mysteries I'll unfold:
 He slew thy SAVIOUR at the first,
 And then in power he strong did burst,
 To take possession of the whole.
 And now I'll prove how this did fall:
 My Christian Friends he first did slay,
 And so his arts come round that way;
 Because they judg'd it could never be
 My faithful Friends were slain by he."

June the 15th, 1804,

Here I shall give the verse in continuation of the
 Flock of Sheep. After I had arisen from a bed of
 sorrow, I was ordered to take my pen in hand, and
 the Lord would answer me further of the Parable.

"Now Joanna, thee I'll answer:
 From the Parable appears,
 I that am thy Lord and Master
 Know the *Thief* hath enter'd here,
 After he had arts to murder
 My alarming Love to thee,
 Well I know his arts went further,
 And that way inflamed thee;
 Because in all he strong did fall
 Their sorrow to express;
 For he, like Judas, work'd in all
 And brought on thy distress.
 The Man the Husband did allow,
 That was pronounced dead;

But by what arts he did not know
 The death on him was laid;
 And then by arts he did contrive
 Unto her close to lay.
 But now from thee the cause I'll free,
 As it thou canst not bear,
 To think the WIFE was plac'd in THEE,
 The *murderer's guilt* to share.
 No, 'tis not thee, they all shall see,
 That did the wretch caress.
 No: thou art with the FLOCK OF SHEEP,
 That did before them burst;
 So thee I'll clear; thou canst not bear
 To have the thing brought home.
 Then I shall come another way,
 And bring it to the *Groom*.
 In foreign Land where it doth stand
 A prince in power to reign:
 A Bethsheba for to command
 The *Groom* was surely slain;
 And then her love did never prove,
 To seek her vengeance there;
 Because that she, by gold from he,
 Ne'er let the cause appear,
 But all let die: I'll tell thee why—
 The great would all conceal,
 And sooner let their gold to fly
 Than have their deeds reveal'd.
 And where's not love the cause to prove
 I know the dead must lie
 Without their blood to be aveng'd—
 And wilt THOU act like she?
 Thou answerest, No: the truth is so—
 No *Black Prince* here shall reign,
 That prov'd thy HUSBAND's overthrow;
 But now he shall be slain.
 Then do not fear, for thou art here
 Amongst the SHEEP that burst;
 For when the GAP I had made clear
 I know thou wert the first,
 That from the GAP began to hope
 That there was room to burst,
 And go before and make it clear
 The way the murder came.
 The Day of Vengeance now is near
 The *Devil* to condemn.—
 And here's the BRIDE now by my side
 That shall in fury break;
 For I shall place the Parable
 To bring thee to the SHEEP,
 Where thou didst burst, I tell thee, first—
 And let my SEALED come
 And in the FIELLD with thee appear,
 Satan shall fall like him.

For now I say to thee this day
 The TRIAL *so must come*.
 My SHEEP have been turn'd every way
 By *Satan's* artful hand;
 But still before, I tell thee here,
 My SHEEP did surely go;
 And now I'll let the JUDGE appear,
 And prove the world is so.
 When I was cast the *Judges* burst
 My *Murderer* then to free;
 And my FIRST JURY then was cast,
 That boldly stood for ME.
 But now again, the second time,
 MY JURY do appear
 My every KINGDOM for to claim,
 And cast the *Murderer* here.
 But now the same the *Judges* came—
 That is, the world I mean;
 They'll try to free the infamy,
 The JURIES to condemn;
 But I'll appear to make it clear
 That of the SHEEP he's free.
 All ways he 'th tried to turn them here,
 But this could never be,
 Because before my SPIRIT there
 Stood strongly in the men,
 That he his guilt can no way clear;
 For now the time is come,
 That I am here and do appear
 Now in the Woman's Form;
 For there at first the *Thief* did burst—
 And now I've burst the same,
 I tell thee, in the FLOCK OF SHEEP,
 Where first the murder came.—
 But unto thee the thing, I see,
 In agonies thou'st plac'd,
 Because thy heart reproach'd thee,
 And I that way did burst
 To say thy heart had felt the dart
 Of *Satan's* artful hand;
 Because that thee, through jealousy
 The TRIAL could not stand.
 Always to bear, he did enquire,
 I know, thy heart with grief,
 Until my SHEEP dey did appear
 For to give thee relief;
 Because alone thou madest thy moan.
 Before my SHEEP did come,
 And all together did agree
 To bring thy TRIAL on.
 For I'll reveal and not conceal,
 'Tis bringing round this way,
 As though my SHEEP at home did stand;

But then the JUDGE will say—
 No: he is free, we plain do see
 He never stole them here,
 Because the SHEEP were led by ME
 'This way for to appear,
 That at the last he might be cast—
 We see our Bible's plain,
 That like the Parable must burst,
 And many will maintain
 It was from Heaven the Type was given,
 A mystery deep to Man,
 That e'er a thing like this should come
 To make our Bibles clear;
 The way the *Murderer* was found out
 By INNOCENCE was here.
 Because the SHEEP he could not keep,
 That I turn'd every way—
 It is a Mystery here lies deep:
 "None but a God," they'll say,
 "Could order so such thing to do,
 "To make the SHEEP appear;
 "And now to prove HIS Bible true,
 "This Parable is clear:
 "The *Thief* is cast, we see at *last*
 "Where he betray'd at *first*;
 "And now the GAP is broken down,
 "Then out the SHEEP may burst.
 "Now every way for to betray
 "We see his artful hand."—
 It was thy jealousy to try
 That first I plac'd the Man,
 As thou to be the BRIDE of he;
 But it thou could'st not bear.
 I used this innocent disguise
 To black the villain here;
 And thee to try, I tell thee why—
 For so the JEWS will burst:
 "Our HUSBAND he did sure betray,
 "And murdered at the first;
 "And in his arms we all do lay—
 "Ah! here the truth doth burst:
 "CHRIST, we see, must murdered be,
 "And then to come again,
 "An Israel's Shepherd to appear,
 "The SHEEP, we now see plain,
 "He plac'd at first, the Type did burst,
 "We know, by God's Command:
 "Or else the Rider would have miss'd,
 "So many ways he turn'd,
 "Himself to free from infamy,
 "But ABEL'S FLOCK was there;
 "And now the *murdering Cains*, we see,
 "In *Satan* do appear.

" Then as the curse it then was plac'd,
 " We now see must come on.
 " By *Innocence the Guilt was cast*,
 " We must the whole discern;
 " That are not blind, we now must find
 " GOD'S WISDOM to appear:
 " HE'S TURNING WATER NOW TO WINE,
 " Too strong for us to bear.
 " For to contend like learned men,
 " We cannot here dispute:
 " Her Parables are brought so plain,
 " It strikes our Learning mute."
 This will be seen by learned men,
 That now have eyes to see,
 That from the Parable was penn'd
 'Twas first ordain'd by ME
 That way to come and to condemn
 The *guilty Murderer* there,
 When for a crime he'd never done,
 " But now we do see clear
 " The SHEEP are free, not stolen by he;
 " He wished them to miss;
 " But this we find could never be,
 " For God hath brought round this
 " Before our sight, to bring to light
 " Our Bibles to our view."—
 Then sure the LAMB'S WIFE must appear,
 And her revenge is true;
 It was an innocent disguise
 To place it in her first;
 But when her heart inflam'd did rise
 Then in true love to burst,
 I chose this innocent disguise
 To black the villain's art,
 Thy love and goodness to surprize,
 The more inflam'd my heart;
 Now I have been the HERMIT strong*,
 And that all men shall know.
 To prove thy heart was all my own,
 I let my rival foe
 In thee to break thy heart to sink
 In every horror here;
 But yet thy hand I'd not let go,
 When he thy heart did tear,
 Inflam'd by hell, I do know well,
 But I was then behind,
 And in thy heart I soon did swell—
 Thy OSMYN thou shalt find.

June the 16th, 1804.

† This alludes to the Parable of the Hermit in Disguise, in p. 88.

THE HISTORY OF JOANNA'S LIFE.

June the 17th, 1804.

My Father married his first Wife out of pity, because he saw her upon a sick bed, and he was told she could not live without him. He then went and told her to arise, for he would have her; as he thought to himself he would break the hearts of no more: but that woman died in child-bed; and while she was dying, my Mother was in the room; and he thought to himself, if she died, as soon as decency would allow, he would make his addresses to my Mother, whom he felt in his heart to admire. But my Mother had thought in her heart, of all the men upon earth he was the last she would have; for she was provoked with words she had heard before, as one of my grandfather's servant men had been in company with my Father and many others, who was talking about the women whom they should like for wives; and one said, my Mother he should like for a wife. Another made answer, "I would never go a courting there; for men enough have tried there, and she hath refused them all: she looks with scorn on every man." My Father answered, "you know not how to go a courting to a religious woman: I'll be bound for it, if I was a widower I would gain her." The man came home and told my Mother of it; which she said raised her indignation, and she thought to herself, if he was a widower, and offered to come to her, he should find she was not so easily gained. But, being very intimate with his Wife, she was desired to be with her when in child-bed; which she was; and then my Father fixed his mind to come to my Mother as soon as decency would allow; but the agonies he saw his Wife die in, made him like a distracted man. So my Mother judged him a man of tender feelings, which with all his passion

he really was; for though he was a man of strong passions, yet after his passion was over, his heart was torn with self-reflections, and he would do any thing to make amends: for he was a man of tender feelings, and strong passions; and my Mother has often reproved us children when we have been provoked with our Father's passions. She would often say, "Children, why do you blame your Father? if he is passionate he is compassionate, and he doth not do like many men, spend his time and his money in public houses, to bring you children to the parish; but he has been a hard working, careful, industrious man, to keep you from the parish, that you might not suffer, as other poor apprentices do." And now I must speak of my Father's tender feelings; for he was as compassionate as he was passionate; for I remember our apprentice maid, when my Brother had fallen out with her, my Father would not permit him to come in his presence to supper, but said it was as good to be a toad under a pair of harrows as to be an apprentice under so many masters and mistresses; one master and mistress were enough for any apprentice; and no apprentice in his house should have any more. You may marvel I am writing these particular things; but it is the sixth day, and here I shall rest from my labour: one Master and Mistress shall be enough for all: one God and one Lawgiver.—And now I shall come to another thing of my Father: He said my temper was such, and my care and industry so great, that no man but a devil could ever fall out with me; and yet he himself, when provoked to passions, without a cause, would fall out: and James Speerway, who worked at his house, working of flax, and slept in the house, had been witness to my Father's falling out with me, and repeated his words to me—Your Father says, none but a devil can fall out with you; and now he hath made himself a devil by falling out with you. But I never saw a man in such agonies in

my life as he was, after he had done it. He raved like a madman in the night, and said—"Oh! my dear child, have I grieved her heart, that makes herself such a slave to keep me from a prison! Why shall I grieve her heart? What devil is in me? Oh, that dear creature, how does she strive to please me! how does she strive to keep me from ruin! I must see her!" This was his waking in the night after he had fallen out with me. James Speerway made him this answer—"How can you wish to disturb her? She has staid up to work till twelve o'clock, and is but just gone to bed." But my Father answered, "I cannot live unless I see her." So they were forced to knock at my door and call to me; when I arose and went to my Father, who took me by the hand, and said—"My dear child, dost thou forgive me? Why did I fall out with thee, that is the comfort of my life, and ventur'est thy life to save me from ruin? Oh my dear child! Oh my dear child! my heart is wounded to see thy love for me!" At the same time my Father's face was like a pot when you take off a cover covered with drops, in great sweat, which I took and wiped off, and sat hours by his bed-side to comfort him, and to compose him to sleep. But the next day he told James Speerway, how his heart was wounded to think he had grieved me. One more instance of my Father I must mention. We had been making of cyder in the day; and at twelve at night he waked, and finding I was up at work, he called down and desired me to go down to the lower orchard to the pound house, and see if the cyder was not running over the tub, for he was afraid it was. The pound house was more than two fields from the house we lived in, or a long lane the other way. I took the candle and lantern and went down as my Father desired me. I did not perceive there was any moon, for it shined in a cloud; but when I came to open the pound house door, the light of the moon shone out through

The cloud against the jambs, which made them appear to me like a man, and the summer upon the top like the head of a man ; at the same time the owls that were up in the pound chamber were frightened at my opening the door, and they flew out and let the apples fall, which made a great noise. At this I was frightened, and thought it was the spirit of the man that had been drowned in the well before ; as there was a well by the pound house, which was a dwelling house when my Father took the farm ; but people said it was always troublesome, and no man would live there ; so he made no use of the house, only for my Brother to keep rabbits, which used to make a great noise in the night ; and Squire Putt one Sunday called my Father into the School-house, and said he had an information against him, that he had smugglers in his lower house, and people did hear them every night as they rode by : so that he made that house a smuggling house, and they did hear the people jumping about. My Father answered, your honour is wrongly informed ; it is nothing but rabbits my Son keeps there ; and if your honour will not believe me, I must beg your honour will send one of your servants, and then you will see how the rabbits get up upon the benches of the window and jump off to make that noise. Mr. Putt took my Father's word ; for he had said before, if there was an honest man in the parish it was my Father ; and told my Father, when he was poor-warden and brought in his book of accounts at Easter, that he was peevishly honest, and therefore he must stand poor-warden another year.—But now I shall return to my fright. Judging I had seen a spirit, when I opened the door and heard the owls, and saw the light of the moon shining against the jambs, I let my lanthorn fall and put out my candle : I then ran home as fast as I could run, without bolting the door, or locking the garden gate, but ran home through the lane, and thought I heard the

footsteps of the spirit after me ; for more than twenty yards I ran through a river. as the waters were then high. When I came home my Father called out to know if the cyder was run over ? but finding my voice so trembling that I could scarce answer him, he called out--“ My dear love, what is the matter ? ” I thought to myself he might well say my dear love ; for he had frightened me out of my senses, by sending me down in the pound house at that time of the night. So I told him how I was frightened ; and that I had neither seen the tubs nor the cyder, for my candle was gone out ; and I had neither bolted the door nor locked the gate. My Father pitied my weakness, and did not blame me, but assured me I had seen no spirit, and it was nothing but the moon, that was hid in a cloud, that shined against the jambs ; and it was the owls flying out. that he supposed had apples in their mouths and let them fall, which made the noise. I looked at the window and saw the moon was burst from the clouds, but I had perceived no moon before. I then went to bed, reflecting with myself what a weak fool I had been, to be frightened with nothing but shadows ; for I was truly convinced of the truth of my Father’s words, and called to my remembrance, that I had seen nothing but a glimmering light shining against the jambs, and that I heard the owls fly over my head, that in my confusion I did not think of.—Now I have ended the story about my Father and my fright, I shall return back to my old Lover. I staid at Sidmouth some months, in hopes he would return again ; but finding he would not, I left the place, and determined to give my heart and soul to God. I told my Sister I should rather die than ever marry any man but him. My Mother and Sisters often reasoned with me, the madness of my passions. I told my Mother, it was for my good to wean my heart from this world and bring it to the Lord. She answered, it was for my good if I made that use of it. After that I went to service : and musing to myself repeatedly the hymns

I have mentioned, and many others, I got the better of my foolish passion, though I could not blot his memory from my mind. I then had a young man come a courting in Honiton, whose name was John Thomas; and though he was a man of fortune, the thoughts of the other drew my heart from love; but by strong persuasions of my friends I indulged his company for a little time, and faithfully told him, he might think, as my Father was a farmer he would give me a fortune, but I would not deceive him, for he could give me none. His answer was—"money, my dear, I do not want; I have money enough for you and myself too: I have fifty pounds a year, which my Uncle left me; I have money out at use, which my Father gave me, which I will call in, if you will be married, and place you in a shop before my time is out; for I had rather have you without a farthing, than any other woman with five hundred pounds." His generous offer made me indulge his company a little while, though I could not feel in my heart to love him; and I reasoned with him the folly of his wishing to be married till his time was out, as he was an apprentice to a serge maker. After that my Mother died, which made me dead to the world: and the Sunday, I went in to hear the minister; (Mr. Brown had asked me to go and hear Mr. Stevens of Axminster.) His text was—Blessed are they that weep, for they shall be comforted. I thought he preached his sermon all to me; but the hymn struck deep upon me—

I ask'd them how they thither came?
 They with united breath
 Ascrib'd the Conquest to the Lamb;
 Their Victory to his death.
 They mark'd the footsteps that he trod,
 His zeal inspir'd their breasts;
 And following their incarnate God,
 Possess'd the promis'd rest.

With these hymns, and the sermon, my heart was filled with nothing but heaven, or a strong desire

for heaven. John Thomas came part of the way home with me, the last time I ever was in his company; for that night, when I came home, I was freed from the burden of my doubts and fears, by the powerful answer that was given to me in prayer, which is mentioned in my Fifth Book. I then bid adieu to the world. After that I went down into the West Country; and Mr. Rigsby made me an offer of his hand and fortune, which was sixty pounds a-year; and said, the first moment he saw me in Black Torrington church, he was deep enough in love with me to be married before he went out of it. But I refused the man, because they told me he had had a base child. All my friends were provoked with me; but I could not bear his sight, though they would persuade me it would be an advantageous match for me; but I told them, I never would be wedded to a man that was wedded to sin; nor have a man for my husband that had the devil for his father; so I left the West Country; and after I was gone Mr. Rigsby came to my Sister Page's to see me. The servant maid told him I was gone home into Devonshire. She said he turned as pale as death—"She is gone! she is gone! indeed she is gone!" I returned to my Father's; and after that he went down to the West Country to my Sister's. My Sister told my Father of Mr. Rigsby's attachment to me. My Father came home in great fury and asked me how I could refuse a man of such fortune? besides he was a handsome, genteel man; and he believed I was mad. I told my Father I did not like him. He in heat of anger exclaimed, I don't know what the devil thou dost like! thou shouldest have a man chalked out for thee; and if thou dost not like him he shall be blotted out again. I said a man must be of a more noble spirit than he was for a Husband for me. My Father said, he did not see any of these noble spirited men going; he had seen men of my Sister's liking; but he never saw a man of my

liking in his life, and he was afraid he never should. It was well for him I was not married, as I was the only one that could go to his house to assist him in distress; for, though they assisted him in money, they could not go to stay with him, as I did. But here I shall leave my Father. After this I went to Sidmouth to my Brother; and Peter West paid his addresses to me. He was a young man of remarkable good character, and one I thought remarkably handsome. Here my heart began to be entangled again in love, which I dreaded. One Sunday evening after we parted I walked my room, with a war in my heart: I was thinking with myself, where is my foolish heart wandering? and was earnest in prayer that the Lord would not permit the love of the creature to draw my heart from my Creator, and that the Lord would not permit me to keep company with any man, that he had not ordained for my Husband. I prayed that that might be a sign to me that he might not be able to come to me for a month. I was answered, he should not come for a month if it was not the Will of the Lord I should have him. The next day my Brother said Peter's courtship was too hot to hold long. I said if it lasted a month it would last for ever. My Brother laughed at my words; but finding Peter came no more, he said then Peter's faith has failed him; and some laughed, and said Peter was worse than Paul, to break off in that abrupt manner. I said I did not blame him; for if he thought he could do better, I did not wish him to hurt himself to come to me. But two months after I met him by chance, and he then would have renewed his former acquaintance, and said he would never deceive me more. I told him he never should, for no man should deceive me twice; and if he thought himself better he should go to better; for I never wanted any man to hurt himself to come to me: for he was great, and I was grand, and he might raise his

colours as high as the skies, but he must take care they did not fall down again ; but he did so much, that his friends lamented that they ever persuaded him against me. But I refused him in answer to what was said to me in prayer ; for his being absent a month was a convincing proof to me I was not to have him ; but did not tell him so. He said, these upright men get if you can ; but I don't know where you will find them. True I found his words ; as true he did mine ; for upright men are very scarce. After that, for a short time, I kept company with my brother-in-law, and then went to Exeter, to the place where I was directed. But, Oh ! what a scene of misery broke out there ! After living some years in the house, the master of the house declared himself in love with me. No tongue can paint the horror I felt, to hear of love from a married man. I asked him how he could make a profession of religion, and talk of love to another whilst he had a wife of his own. He said his love was not sinful ; it was only religious love, which no man that had such a wife as he had, that was roving after other men, could help ; and told me of many men that he had caught her with—and now to see a mind so mild and heavenly, endowed with every virtue, no religious man could help it. I told him he should not venture in temptation's road ; and if his heart was inclined to love me I would leave his house, and gave warning to go away. I went to Mr. Trimlett's to offer. He threw himself into a violent passion, and said if I would stay he never would mention his love more ; but if I went, never a methodist should come into his house again ; but if I would stay he would maintain the preachers, that he knew I had a great regard for, as I thought them religious men. This made me earnest in prayer, that the Lord would direct me what to do. I was answered, the Lord would direct me and protect me, nothing should harm me ; but I should

not leave the house, for he had ends unknown to me, to keep me in it. So in a state of misery in my mind I staid there some time : sometimes jealous it was a wrong spirit that ordered me to stay there. After that he took a methodist parson into his house, who declared himself a lover to the wife in my presence, and despised her husband, and wanted to set all the children against him. This wounded me to the heart ; and he himself expressed a jealousy. I thought to get the man out of the house privately, by Mr. Wesley's preachers ; so that I went to put Mr. Wills out of the thoughts of his jealousy : but he threw himself in a violent passion, and upbraided me with hypocrisy. He said I was as bad as her to vindicate her : I had upbraided him with crimes he was never guilty of, in his love to me, and was going to leave the house for mentioning it ; but now I upheld her in crimes she was guilty of ; for he knew his wife too well, and Saunders too. His words cut me to the heart ; for I knew I was concealing a much blacker crime than I had reprov'd in him, but thought I was the wrong person to tell him of it, as it might inflame his mind to renew his former words to me ; so I left the house, and went to Musberry with my Brother. But when Mr. Westley's preachers told me that Saunders was turned out of their meetings, and Wills had taken him into his house, after I had tried by every private means to get him out of the house, by writing to his wife and daughter what infamous characters they had got on Saunders's account ; and Mrs. Wills did not regard her character, and persuaded her children the same, I then wrote a letter to him, that he had a serpent in his bosom, by keeping of Saunders there. He then threw all his malice upon me ; and said his wife was a virtuous prudent woman ; and I was a wicked woman to make disturbance

between them. I then saw his pretended love was as I told him, temptations from the devil, by his disappointed malice. I thought so ungrateful a man could not exist ; but here his malice went further. He haunted me to the places where I went, to get me out of service, till I was obliged to go to law with him ; and then he hired two false witnesses against me, which made me tremble in the Guildhall, fearing he would swear away my life. I was then answered—It is finished ; hitherto it is God's permission ; but no further is his restraint.—I asked my counsellor why Wills did not bring his Son, because he would not swear so false as the others would ? My counsellor, Roberts, asked counsellor Fanshaw why he had not brought the Son ? He said he brought as many as he thought proper. Counsellor Roberts said, you brought as many as did not care what they swore ; Mr. Wills would not perjure those in his own house, but he cared not how many he perjured out of the house. Let him bring the Son ; and if he swore as these have, I will give up my cause. But the Son would not come to defend him. So I got my trial ; because the Son would not come against me, to take a false oath.—The mystery of this goes deep to the nation : as you have not a quarter of the particulars. It paints the world in its true colours. The day after I was ordered to write the history of my life, and have it go in print ; for thousands should be converted by it. I wrote the History of my Life ; but my friends persuaded me never to put it in print ; and I was not pressed by the Spirit after I had written it to put it in print, till I was visited again in ninety-two ; but this was at the end of the American War. When you have received the History of my Life, you will receive the explanation of the whole.

I did not tell the worst of Riggsby, when I was writing of him, what made me despise him so

much; but the reason was, he kept a woman in his house, and brought her with child, and then to conceal his shame from the world, he got some saviour, and intreated her to take it; he said it would not do her any harm, only kill the child, and so she was to conceal her shame from the world, and might live with him as before. The simple woman took his advice, and killed the child and herself too; and when she was dying, in her agonies she told it, but as she did it by her own consent, and did not blame him so much as herself, he had no punishment of the law; but his character was despised by upright people; yet as he was a young man of a decent fortune, he got himself respected amongst people of the world, who had no better principles than himself. But of the truth of his history my Sister did not tell my Father, as he tried to persuade people it was a false report, and bribed her friends to keep it secret; and for the love of the money some did; which made it a confused story, and could not be proved; but confused as it was, I believed it true; and after my Father's passion was over, I told him my reasons; which, he said, if it was true he could not wish me to have him.

But as I was ordered to go through my history in that day, I could not go through particulars; but now, as these particulars are most wonderfully explained, I am ordered to put them in print: one part must be sent to the Reverend Mr. Foley, and the other part will be sent to Mr. Sharp. So Mr. Sharp is desired to print from this day, the letters he receives; and Mr. Foley the letters he receives his day; thus they are both printing a book they cannot understand, before they see both the books together; for Mr. Sharp must see no more of Mr. Foley's letters, nor Mr. Foley of his, before the book is out. The Lord is now working in this manner, to shew mankind the folly of the Jews and Gentiles; for no more than they two

can understand what they are printing, before they come to weigh both the books together ; no more do the Jews understand the Law, nor the Gentiles the Gospel, before they come deeply to weigh the whole together. Mr. Sharp may marvel, why I have sent him such a history, that he does not understand the meaning of ; and Mr. Foley may marvel, I have sent him the meaning, but never told him the Parables from whence they were taken ; so they are both lost in a mist, as Mr. Putt was by my Father's rabbits, when he had an information that he kept smugglers there—and perfect so they are smuggling up the Bible, and will make it a smuggling book ; but when they come to look to the mystery, they will find there are LIVING WORDS in the BIBLE, that must make a noise as the rabbits did, and if they will come and see the truth, as my Father desired Mr. Putt to send his servant, they will find my words as true as my Father's, that they had laid a wrong information, to say the Bible must be smuggled up to the weak judgment of men, and the living truth that stands in it, must never break out and appear.—

“ So from the smugglers I now begin :

The LIVING TRUTH to men was never seen,
 But when the truth they did begin to hear,
 They said that smugglers in all was there ;
 Because the truth they did not wish to know,
 But all my Bible they have smuggled so,
 To cheat their God ; in all to him his due,
 They cheat their country, and they cheat their king,
 And yet to thee, they all these lies do bring,
 That thou art the smuggler that doth appear,
 But now the truth I bid them see and hear :
 That in my Bible LIVING TRUTHS do stand,
 And like the rabbits they may all command ;
 For when the day-light it to all appear,
 They'll find no smuggling in the words are here—
 But truths and life must now before them burst ;
 They'll find the smugglers in the land are cast ;
 They'll find the Shepherds are the smugglers here.
 Their informations let them all appear ;

And then I'll prove they've smuggled every word,
 And in like manner, they've condemned their God,
 As they condemn'd thy simple Father there,
 And fall as wrong, I'll make them all appear;
 For when the truth, they all do come to see,
 They'll find my every word, as true to be
 As e'er thy Father's it did then appear;
 And perfect so, thy innocence I'll clear,
 And prove to all, the information's wrong,
 To say the Smuggling doth in thee become;
 That thou my Bible now art smuggling up,
 They'll find the truth in every word to drop,
 As from thy Father's lips did then appear;
 They'll find the living truth in all is here;
 That must burst out, if men will come and see;
 And jump for joy, that I am come to free
 A world of ruin now from misery!
 And from thy Father's words I'll further go,
 Nothing but devils can condemn thee so;
 Though oft his fury he doth work in man;
 But like thy Father, let them now condemn
 Themselves in passions, how they so did burst,
 And from thy Father I have told thee first
 That with the nation I should him compare,
 And with the nation I do answer here
 That every Father that is in your land,
 A Son of mine, will like thy Father stand;
 Themselves of passions, they will surely blame,
 And say, the Devil did their hearts inflame:
 For none but devils, now they plain do see,
 Could e'er condemn the innocence of thee;
 For so the Fathers now I know they'll break,
 And blame themselves, they did so harshly speak,
 Provok'd by passions, by the Devil here,
 For in their words thy Father did appear,
 And said, the Devil surely was in he,
 Or he should never grieve the heart of thee;
 It was the Devil did him then provoke,
 And on himself he felt the greatest stroke
 When thou in tender love did sooth him there.
 Thy Father's history does not half appear,
 The tender love that thou didst shew to he,
 The flaming passions thou didst often see;
 Because thy Father's passions they were strong,
 And his own way he wish'd all to be done;
 But his own way, by prudence thou didst see,
 If he did get it would his ruin be.
 Therefore together jangling you went on,
 Till on his death-bed—then, behold the man:
 "If thou art pre-ent Christ is surely here!"
 And let his dying words to all appear—
 And then the dying Fathers all will see,
 When dead to sin, they all will speak like he:
 "If thou art pre-ent, Christ is surely here."
 Now pen his words, and let them to appear.

When my Father lay on his death-bed, the persons that attended him told me, they heard my Father talking to the Devil, who said he was come for him; my Father answered, he would not have him; for how could he think to have him, when he knew he had an interest in Christ? he had always been praying to him, and seeking after him, and relied on his tender mercies and goodness, and how could the Devil think to have him? But they knew, by my Father's answers, that he terrified him, that he would have him; and it threw him into strong convulsion fits. But when I came, he was almost insensible to the knowledge of any one; and when I held him by the hand, calling him Father, he said, "Father! be you my Father?" I said, no; my dear Father, you are my Father. He said, "Who are you then?" I said, Joanna; he clasped me by the hand and said, "my dear child, if thou art come, then Christ is Come." This was the night that he died, while I was holding his dying hands. My Sister Carter said at his burial, as soon as his corpse was taken from his chamber, she heard the most beautiful heavenly music, singing round the house the Corinthian Anthem: She asked of the woman of the house, "If the singers were coming." She said, "No." My Sister finding she did not hear the singing, took no more notice to her, but waited with impatience, hoping she should see me, as I appointed to go, but I was ill with my journey, and ordered not to go: "Let the dead bury the dead," were the words said to me; so my Sister went to the funeral with the woman she disliked, because she thought she had not taken care of my Father; but, as she was going along, she heard the same heavenly music in the air; and it seemed to ascend higher and higher, till it had ascended out of her hearing: but when she came to the grave, she thought she should have fainted away, to hear him put into the grave and the water flounced almost

over the coffin, which they told her could not be avoided, as the church yard laid so damp, and were astonished to see her in such agonies, at the burial of so helpless an old man ; but she said, she reflected in her mind, that she had not taken him to her own house, fearing proper care had not been taken of him, and she was angry with me, when they told her, that I said I praised the Lord when he had taken him out of a miserable world. I asked her, how she could wish to see him live in such misery, when he had told her he was perfectly miserable with the people he was with. Then how could I wish to see him live in that misery ? My Sister said, she would have altered that misery, if she had known his end was so near ; and now her conscience did reproach her, I told her, I had nothing to reproach my conscience with ; for I had done for my Father to the utmost, and supported him to the last penny.

“ Now these shadows thou hast mention'd,
 'Tis the substance must appear,
 So let all men drop contention,
 Like you two, 'twill soon appear.
 Repentance strong in some will come,
 And like thy sister say,
 “ If we had known the day at hand ;
 “ We'd done a different way.”
 Repentance late will be the fate
 Of thousands in your land ;
 I tell you plain, ye sons of men,
 Like these two all do stand :
 The one appear—“ my conscience clear,
 “ I'm glad to see the hour
 “ The heavenly music for to hear,
 “ And see my Saviour's power.”
 While others say another way—
 “ No here my heart doth burn ;
 “ My conscience I can never clear,
 “ He did intreat to come
 “ And dwell with me, I plain do see,
 “ But him I did refuse.”
 And now I tell thee, in the end,
 This must come to the Jews ;
 Because that there, they'll see it clear,
 The watery graves must come ;
 The resurrection to appear,
 When I arose again :

The one lament, without content,
 And did my sufferings see;
 The others say another way,
 No grief for him can be.
 Then thou say here do I appear
 The sister not to mourn;
 No, no; to thee can never be,
 Thou art not the sister there:
 Because in all, I now will call,
 And prove thy conscience clear,
 Then sure the two bring to your view,
 The Gentiles must be come,
 And clear their conscience they will prove,
 I tell thee now in one:
 When thou art gone, and I am come,
 The substance all will see—
 “Our conscience clear doth now appear,
 “There is no grief in we:
 “For she is free from misery,
 “Deliver’d from her foe,”
 Whilst some will say, in that great day,
 “Had I believ’d it so,
 “That she was near, her death appear,
 “And did us so invite,
 “That from her foe we’d take her here
 “And bring the truth to light;
 “But we refus’d, and like the Jews,
 “In cruelty did stand,
 “And every way she begg’d of we
 “To free her heart and hand;
 “But we would not until the stroke
 “Of death to her was near.”

June the 20th, 1804.

THE PARABLE OF THE HERMIT.

The HERMIT was called OSMYN.

ORLANDO, the revengeful Rival of OSMYN,

BELINDA, the Fair.

OSMYN, an officer in the Navy, was gone to sea and left Belinda, whose affections he had gained, and she was deeply in love with him.

Orlando was a Rival to Osmyn, and used his utmost endeavours to gain Belinda.

He practis'd all his wary schemes,
 To gain the Fair One's heart;
 But she despis'd his every love
 And shun'd his powerful arts.

When he found all his attempts vain and fruitless to gain the fair one, he thought if he could gain one to aid his scheme, in gaining the ring from Belinda, which Osmyn had given her, that then he should be successful in his projects to procure himself admittance to her by the ring, for he had agreed with villains to kill Osmyn as soon as he returned from sea—Thus when he had made known his deep-laid scheme

A Hermit did appear—
 And promis'd for to lend his aid
 To gain the Fair One there.
 He offer'd gold and great rewards
 To gain the Fair One's Ring—
 Because his Rival he'd destroy
 When he did complete the thing—
 The Hermit promis'd then his aid,
 And to the fair one goes:
 Complain'd of poverty and woe,
 Her goodness soon he proves,
 As Heaven had taught her to be good
 To charity inclin'd!
 She gave him gold, she gave him food,
 And promis'd he should find
 A friend in her, if he appear'd
 Assistance more to crave—
 The Old Man bless'd her generous heart
 And did this warning give,
 "Beware, beware, he said, of *One*,
 "Beware thou generous good:
 "May Heaven protect thy generous heart,
 "In virtue thou hast stood."
 He press'd her hand, and eager gaz'd,
 And blessings call'd from Heaven,
 As she such favours had bestow'd,
 Such bounties to him given—
 He heav'd a sigh and went away,
 And hasted o'er the plain:
 Belinda look'd to see his way
 And saw Orlando come—
 The Hermit stopp'd with him to speak—
 The Lady then complain'd,
 "Shall he another's favours seek
 "When I so offer'd mine?"
 She lift'd her hand and miss'd her Ring,
 "Oh Heavens! be just," she cried,
 "Was it for this the Old Man press'd
 "To gain the paltry thing"—
 Then as she spoke, Orlando burst
 So hasty o'er the plain.—

Then in she went, her door did bolt,

And fear'd to see him come—

Orlando came with hasty joy

That he had got the Ring;

And said that he would give it her

If she would let him in.

Now for her absent lover's sake

She did unbolt the door—

And for to gain her lover's Ring

She did him then implore!

With scornful smile he thus replied,

“Now thou art mine, my Fair!

“Whilst thou wert wearying Heaven, he cried,

“I did enjoy thy prayers—

“Oh black ingratitude!” she cried,

“Can man so cruel be,

“To boast of victories so by arts

“As now are gain'd by thee?”

With scornful smile he then replied,

“Let Heaven reward the good”—

This being said flew ope the door,

Where the Old Beggar stood—

“I've seen a man,” the Hermit cries,

“That from far climates came,

“Bid me this picture to produce,

“And you would know his name.”

With eager joy she then did gaze,

“It is my Lord!” she cries;

“It is, it is, *my Osmin* brave.”

ORLANDO He rose in haste—“My rival Foe—

rises in “Look to the Fair,” he cries—

haste. “’Tis time ere this my rival's dead;

“’Tis time that he should die.”

He drew the sword and rushed out—

BELINDA Ah! cruel heart of stone;

cries. She heard a horrid, horrid shout,

That echo'd to the groan.

She shriek'd, she cried, “Ah! let me go

To see my love” she cries.

HERMIT. “I am order'd not to let thee go,”

Replied the sturdy sage,

“Though of thy goodness I do know

Thou can'st not mock old age.”

BELINDA. “Villain,” she cried, “as base as old,

“Let me be gone!” she cried,

“I must behold my hero brave,

“My love before he dies”—

HERMIT. “And so thou shalt,” he then replied,

“Behold him on this board!”

And down he threw his silver locks,

And so confirm'd his word—

“I chose this innocent disguise

“To black a villain's arts;

“Thy love and goodness to surprize,

The more inflam'd my heart :
 Thou hast not seen the Foe,
 Perhaps ere this the villain's dead,
 By friends prepar'd below.

Osmyn had prepared friends to destroy Orlando, as Orlando had thought to destroy Osmyn—And Osmyn by taking the disguise of the Hermit, became fully assured of the infamous and diabolical intentions of Orlando towards him, and therefore caught him in the very trap he laid for Osmyn.—So will Satan be caught in the very trap he hath laid for others by the Goodness and Power of our Blessed Lord.

~~~~~  
 A LETTER FROM MR. SHARP TO THE BISHOP OF ———.  
 SEE THE BOOK ON THE PRAYERS FOR THE FAST, PAGE 33.

“ MY LORD, *Titchfield Street, London, June 28, 1804.*

*If your Lordship would wish for any information about this extraordinary and respectable character, I shall feel it a duty, for the sake of Truth, to wait on you at any hour or day, when it suits your convenience; but I think it proper to inform your Lordship that Mrs. Joanna Southcott most certainly writes from a Spirit invisible, as I have frequently been with her and have wrote from her for these last two years; and what she has written before, as signs for future belief, have actually taken place. The whole tendency of her writings proves that the millennium, or Kingdom of Christ, is at hand. I trust that I have reputation, both as a man and an artist, to lose, which is of too much consequence to be sacrificed, for what may be called a delusion by the world: I have therefore taken every method to prevent myself from being deceived by any cunning contrivance.*

*I am, with respect,*

*Your Lordship's humble Servant,*

WILLIAM SHARP.

*P. S. I shall feel myself highly gratified by your Lordship's acceptance of two prints, being the labour of my hands, which allude to the subject of the present letter.*

## THE BISHOP'S ANSWER.

"The Bishop of ———, is obliged to Mr. Sharp for the offer of his Prints, but desires to be excused from accepting them. They are fine engravings, and he wishes Mr. Sharp shewed as much judgment in his religious opinion as skill in his profession. ——— House, May 30th, 1804."

To such a conduct Mr. Sharp thinks it proper to add this observation, that a Bishop had a serious duty to perform, which was to let his judgment be founded on the truth, and nothing but the truth. As the Bishop had the Book, containing a hundred pages, only one day, no man of reason can feel either his reproof or censure, if he would not give himself time to examine. If any sensation could at all operate on the mind of Mr. Sharp, it could only be that of pity, to see a dignitary of the church so disgrace himself as a man; for there are persons in very humble stations of life, who would be ashamed of such rudeness: and he still wishes this Bishop may at last feel it a duty to set a pattern of humility. From his having not paid a due respect to his high station, *his name is omitted.*



DEAR MISS TOWNLEY, *May the 27th, 1804.*

You are ordered to put in print the letter I sent you the 24th, on the Fast, and the letter I sent you in answer to the two letters you sent me, that came from Leeds. I am ordered to send you some of the contents of the two letters I received together; the one in derision, that men may see the answer given to men, that can so boldly trifle with the Lord. I shall here give you the letter.

"MADAM, *London, May the 1st, 1804.*

"I suppose you will be greatly surprised at the receipt of this.—I am a person who has read many of your publications as well as others in connexion with you, I remark in a book intituled, *an Epistle to the Chancellors of Oxford and Cambridge*,—it is there said in page the 5th, amongst other things, you can and



*have told and revealed secret thoughts and conversations of persons, which was acknowledged to be true by Mr. Eastlake, of Exeter, and before seven others. Now, Madam, a gentleman and myself would gladly become converts to your doctrine, if you can convince us by some extraordinary proof of your mission from God to us, by answering this letter without the gentleman or myself giving you any directions of our names or places of abode. A letter to either of us will be received with thanks.—Speedy answer will be esteemed a favour.”*

At the receipt of this letter my heart burned with indignation, to think that man could so presumptuously trifle with the Lord, to think he would answer such impertinent enquiries, which made me expect no answer, as you saw in my letter. But now I am ordered to put the letter in print, and the answer to it, with some lines of the other letter, that men may see the different answers, and know that the Lord will not be mocked by man:

The Letter from the Friends, in part :

“ JOANNA,

“ Oh, our dear sister ! glory and honour and power be ascribed to Him that sitteth upon the Throne, and unto the Lamb for ever and ever, who by you has subdued and sealed the final doom of our great adversary the Devil, and thrown open the gates of glory and eternal life and happiness to a lost and sinful world.”

As these two letters came together, so the answers are placed one after the other. So all must be published as I have sent them to you.

(Signed,)

JOANNA SOUTHCOTT.

DEAR MISS TOWNLEY,

May the 26th, 1801.

When I saw the letter you sent me, of the two men that wrote to know if I could find out their

names and places of abode, without their directions, as I had found out what was in Mr. Eastlake's heart concerning me, this insolence I did not know the Lord would condescend to give any answer to, as it is mocking and trifling with the Lord ; yet the Lord condescended to answer it to me, though not to them.—That this was a shadow of what the substance would follow. For men will want to have idle curiosity gratified—“ As I have told thee, all must come to the likeness of my Gospel; and the manner men acted with ME they will now act with thee ; and know, when they mocked me, and smote me, they said in derision, Prophecy who it is that smiteth thee ; and when they sent me to Herod they wanted to see my miracles ; when on the cross the thief in like manner derided me ; and the people said, let him come down from the cross, and we will believe him. But none of this impertinence in man was answered by ME ; for if they did not believe, by what was done before, they would not believe by any miracles then ; but say, *as they had said before*, it was miracles from the devil, who had given me the power ; therefore I gave up without answering them a word. And now I am in the Spirit to thee, their mocking is the same ; but if thy writings were from the devil, this is a curiosity he might find out, as his agents are every where. But as thy writings are from ME, the LIVING LORD, such impertinent enquiry I shall never answer ; for if all the truths that are in thy writings, and the wondrous manner all his brought round, will not convince them, I shall not answer this insolence of men, to convince them any other way ; but to tell them to appear before my judgment seat, and then their insolence will be answered, when my angels come to strike the death warrant unto them, as it did to the two men that said thou wast the devil, and they would go to Leeds to see thee ; and to the devil I sent them both, by a sudden stroke of death.—

And let this be a warning to men: Shall man contend with his Maker, and direct ME the way I shall prove my visitation to thee? The thing of Eastlake was for a convincing proof, to thee, to know, in an extraordinary manner, I was come to visit thee; and as there was no appearance at that time, of what I told thee was hastening on, I permitted that thing to happen in the meeting, to convince them I was come to warn thee of what was hastening on, as I warned thee of what was in their hearts and minds concerning thee, that thou mightest have some clear assurance of my visitation unto thee. But that did not convince them, though they confessed the truth was told thee; yet they said, that truth came from the devil. And just the same would men say now, if I should answer the impertinent enquiry of these men.—Shall I answer? I know them not; let them depart from ME as workers of iniquity! Eastlake I know, and his heart and soul is known to ME; and though I reprov'd him I loved him; but these men, whose hearts are not mine, must go to their masters for their names; for their hearts are departed from ME, as workers of iniquity. Therefore my answer is, I know them not.—And I hear the language of thy heart: My soul come not thou into their secrets; so they and their names may perish together.

Can man so boldly trifle with his God,  
To ask where Satan takes up his abode,  
In every heart where he doth reign and rule,  
I say the writer must judge thee a fool;  
If thou hadst power, to answer such a man,  
Bring forth my Gospel and my ways discern.  
So of their folly I shall end it here:  
To tempt the LORD their GOD let men beware;  
Because such men I never meant to know,  
And at my Coming they will find it so—  
And this to Turner I do bid thee send.

---

And now I'll come to answer for thy friends:  
Their names and natures are well known to ME;  
And at my Coming they their name will see

Enroll'd in glory with their Lord to reign.  
 In different answers I shall turn to men,  
 As different conduct in them doth appear :  
 So different answers they shall know and hear.  
 For those that mock my Spirit now in thee,  
 'They all shall know the same they're mocking ME;  
 But those that do my Spirit here approve,  
 'They in the end shall see my perfect love.  
 So now in peace their souls they may possess,  
 Because thy Trial I shall bring it first,  
 And then the other things will surely burst.  
 For I shall never act like men,  
 'To let my judgments first come on  
 Before men's judgment doth appear,  
 For to condemn or for to clear;  
 And then behind they'll find my hand,  
 'To bring my judgments on the Land;  
 If men in fury now appear,  
 'They'll find my hand in fury here;  
 And if they careless now do sleep,  
 I say, like Pike, they'll howl and weep\*.  
 But if with prudence men appear,  
 And say, the whole we'll now see clear;  
 Before our judgment we can draw,  
 'The truth of all we'll see and know.  
 Then I shall act the same with man,  
 And they'll not feel my heavy hand;  
 Because, as men deal now with thee,  
 'The likeness all shall see in ME,  
 'To deal the same with every man—  
 And here's the warning to your Land.  
 For now to all I'll answer here,  
 As thou and Townley do appear:

\* In November, 1793, I dreamt that some straw had caught fire, and that the shop below was in flames.—Then I awoke with the hurry of my dream and thought I would go down stairs, to see if the servants had left a candle burning below, but being very sleepy I determined to consider it only as a dream, and go to sleep again. Yet I thought I would wait and see; but it struck deeply upon me I should be too late, and the house would be burnt; so I got out of bed, and went to the top of the stairs, and I smelt a smoke; for the candles were falling down, they being on fire. The noise made me believe they might be bricks in the chimney. I then called up Mr. Pike and said, "the house was on fire." He said, "I was dreaming, for he knew better;" but he was *at last* convinced of the truth, which made him rise, and while I was returning to put on my clothes, he came down stairs, and made a most hideous noise and howling, and was almost suffocated. I quickly went to the maid servants, and was obliged to shake them, and when they awoke they told me, "I was dreaming;" one was in a passion; but I forced them out of bed, and then I went down stairs and was almost suffocated in passing to the street. After Mr. Pike had made his noise and cried "fire," I cried "fire," and went as far as the Guildhall to alarm the people.—See further particulars in p. 27, *Warning to the World*."

For thou to be shut up from man,  
 And in thy stead doth Townley stand,  
 To send all letters in her name,  
 Though from thy hand they surely came;  
 But in thy hand there none are sent,  
 Nor yet thy name unto a friend;  
 But now through her the whole is given:  
 And so they'll find the God of heaven  
 Hath given the whole the same through thee,  
 Though thy hand-writing none do see;  
 Nor doth my Name to nien appear.  
 The copies first thou send'st to her,  
 And then she sends them in her name;  
 And perfect so I say 'tis done,  
 In every likeness come from ME,  
 As thou thy letters send'st to she.  
 For so thou 'st done all heretofore,  
 Perfect as Townley doth appear  
 Placed in thy stead to act for thee,  
 And perfect so thou 'st done for ME,  
 The same as Townley doth appear  
 To act for thee, I say once more,  
 In perfect likeness all hath been,  
 Thou didst act for ME, as she is seen  
 Now in thy stead to act for thee,  
 Which in the end they all shall see.  
 It is the likeness to compare  
 That I have plac'd these shadows here,  
 To shew you plain the way it came,  
 'Tis but to her thou sign'st thy name;  
 And so thy letters thou dost send  
 Unto my handmaid and my friend;  
 Then who shall pluck my friend from ME?  
 Her murderers men must surely be,  
 If they would pluck her from my hand;  
 Worse than the serpent men must stand  
 To rob her soul from every blifs;  
 And where's the man can answer this,  
 To say that in her stead they'll stand,  
 If she'll give up thy written hand,  
 And in thy stead not to appear?  
 Will man presumptuous answer here,  
 That he'll protect her from all harm,  
 If it be the Lord that here doth warn?  
 Who call'd her forth my friend to be?  
 Will men a Judas make of she,  
 Her faithful trust for to betray?  
 I ask mankind what they can say,  
 If she like Judas should appear,  
 To say her guilt she could not bear?  
 Then answer ME, presumptuous man,  
 Who e'er doth wish to stop her hand,  
 That she her office may'nt go through,  
 I'll prove the serpent strong in you;



That wish to have her now draw back;  
 A murderer's heart in man must break,  
 Because her life you'd murder here,  
 In agonies she could not bear.  
 So here's an answer deep for man  
 That doth this woman here condemn.

Here, my dear Miss Townley, you see how strict the command is given you to stand faithful, and how severe the threatenings against any that persuade you to act faithless. So I trust you will stand, as I have stood, in the strength of the Lord, and the power of his might, in opposition to men and devils, putting on the whole armour of God to withstand the fiery darts of the devil: for cursed is he that putteth his hand to the plough and draweth back. But this caution I need not give you, as I know the strength of your faith, and the goodness of your heart. The former part of this letter was in answer to two letters sent me, that you received for me; one an anonymous letter that was so ignorant and impudent, to think they could jest with God as they could jest with man; the other from my friends who are longing for the coming of Christ. Here you see the different answers. The stroke endeth with one, where the other answer beginneth. I must conclude, with my earnest prayers for you, spiritual and temporal, that the Lord will restore your health, and strengthen your faith to stand the trial you are called to go through.

I remain, with the greatest respect,

Your sincere friend,

(Signed,)

JOANNA SOUTHCOTT.

~~~~~

DEAR MISS TOWNLEY,

I shall now give you a communication that was given me, to assign the reasons why I was ordered to be concealed from the world; that if men seek me, they are not to find me, till they have assembled together; all those that are chosen to be labourers

with me in the Lord's vineyard ; because I sought man in the bitterness of my soul, and they refused to see or hear me. This you will see explained in the following communication :—

For so I say I'll now foil man,
 For now my mind I will reveal,
 And tell thee why I do conceal
 'Thy place and person to mankind ;
 And thou the former call to mind,
 I said like Putt I should appear * ;
 And perfect so I'm acting here.
 When I invited,—men said nay :
 'Thy face they all refus'd to see ;
 'Thy letters they refus'd to hear ;
 'Thou sought'st their face in tears and prayer,
 And yet thy face they would not see,
 Nor take one single thought of thee ;
 When grief and sorrow thee oppress'd,
 They'd never calm thy grief to rest ;
 If Satan led thee by the hand,
 Then in his fetters thou must stand,
 And sink thy soul in deepest woe :
 In vain to man thou'st often gone,
 Or else in vain thou there didst send ;
 For thou no answer could'st obtain.
 And now I'll turn it back on man,
 And say my answer is the same ;
 You would not see her in distress,
 Nor give her suffering heart redress,
 When she in jealousy did fear :
 And your advice she'd wish to hear ;
 But then your answer it was none.
 Unto the rock she did complain ;
 And I'm her rock who then did hear,
 And gave an answer to her prayers.
 And now I'll answer unto man,
 Perfect like you I've laid my plan :
 That you shall never see her here
 Before her friends do all appear,
 That I have chosen with her to stand,
 And then you all may see her hand ;
 And for herself she'll answer here :
 To meet her foes she shall not fear ;
 Because their wisdom I'll confound,
 And prove MYSELF in every sound :

* Parson Putt offered Joanna's Father a house, which he refused ; and, some time after, Joanna went to him and said, she was come to beg a favour of him for her father ; this he supposed was for the house : so he immediately said to her,—

“ To those that will not when they may,
 “ When they will they shall have nay.”

That I the LORD of HEAVEN and EARTH
 Have spoken by her, as she saith,
 Therefore the shadows I've turn'd back,
 To act with man as man did act,
 In former Years, I say, to she,
 And perfect so the end shall be ;
 For now the shadows are begun :
 I have order'd her to deal with man,
 As they before did deal with she.
 The type goeth deep if man can see :
 Here is a shadow of the end ;
 For I said, this Year should bend,
 Because I plac'd it with the last ;
 When I MYSELF in GLORY burst,
 I then shall hide MYSELF like thee,
 That now refuse to come to ME.
 For then I say they'll come too late :
 ' I know them not, the door is shut ;'
 Then they may seek and wish to find.
 But I shall further tell my mind :
 If men seek thee, thou wilt appear,
 With all thy friends the truth to clear ;
 And so I say I'll come with mine :
 But then my foes my looks will find.
 If they affront Townley in thy stead,
 I know 'twill make thy heart to bleed,
 To think she suffers here for thee ;
 And then thy blacken'd looks they'll see,
 In nought but anger to appear ;
 For no man's person thou wilt fear,
 But with contempt treat every man,
 If they thy friend do now condemn.
 Because thou'lt say it is for thee,
 That she is mock'd as well as for ME ;
 And this with anger thou'lt resent :
 The shadow's deep : let man repent ;
 For every way I've shewn the end :
 By placing Townley as a friend,
 To stand the trial *first* with men,
 Before thy friends together come.
 Then thou in person wilt appear,
 And all thy friends thou'lt welcome there ;
 And perfect so the end will be :
 For in thy Trial men will see
 How every shadow's carried on,
 To shew MY SPIRIT here is come,
 In WORDS and POWER unto thee.
 And 'tis by friends my work must be,
 I tell you, carried on by men,
 If that my kingdom they will win.
 But first the Woman must appear,
 To crown MY HEAD, man's guilt to clear ;
 Because my blood was shed by man ;
 Then now discern her written hand,

And how my Bible doth appear,
 That it is Woman you compare,
 Unto MY CHURCH that stands for all.
 Then all these shadows now command;
 As to a Woman all is plac'd,
 Then the creation so must burst,
 As I at first did it design!!!
 And now to man I've told my mind,
 Why all my Bible so doth stand:
 That in the end you may command,
 As I design'd it at the first.
 All through my Bible so 'tis plac'd,
 To prove MY CHURCH from her must be,
 When men are made joint heirs with ME;
 For that's the way MY CHURCH shall stand,
 The SPIRIT and the BRIDE command.
 So let the learned answer here,
 Why all my Bible doth appear
 So highly in the Woman's name;
 And then I'll answer thee again?
 And this to Foley she must send,
 And put in print the lines thou'st penn'd.
 For in the end mankind will see
 'The mysteries of this year to be
The likeness of the setting sun
When I do bring the night on man,
 That like their sleep will pass away;
 But then I'll bring a GLORIOUS DAY
 Unto my faithful followers here,
 That for my coming do appear—
 And like thy Psalm I'll answer here:
 "The dawn of each returning day,
 Fresh beams of knowledge brings,
 And from the dark returns of night
Divine instruction springs."
 And so I tell thee all will be divine,
 And in my GLORIOUS KINGDOM they shall shine,
 When I have claim'd the kingdoms for my own,
 And all the powers of darkness to unthrone.

The verse above quoted is the words of David,
 that come daily in my mind, as every day bringeth
 fresh wisdom from divine directions to me, so that I
 may end with the words of David.

How wondrous are thy works O Lord,
 How deep are thy decrees!
 Thy secret tracks in wisdom lie,
 No striped sinner sees.—

Adieu, adieu, my dear Miss Townley,

(Signed,) JOANNA SOUTHCOTT.

DEAR MISS TOWNLEY,

On Sunday Evening after I had sent you the Communication, I sat meditating to myself on the words spoken to me in 1794.

'Tis I that holds thee by the hand,
And will not let thee go
Till stedfastly by faith thou'lt stand,
And all my goodness know.

To these words I was answered,

Then now thy hand I still shall hold
Until thou knowest ME whole,
And when MY LOVE I do unfold
I shall receive thy soul
To realms of GLORY and of BLISS,
In HEAVEN'S HIGH COURTS above,
Where thou in Joy shall ever rest
And taste MY perfect LOVE.
That here below thou canst not know,
Whilst Satan's Power do reign;
For deeper mysteries I shall shew,
And now the whole explain.
If strong my Love you here did prove,
Your Enemy would come
And say, "*that ye were worse than He,*
" Though I did him condemn;—
" But had I shewn such Love to him,
" As doth for man appear,
" He never would my ways condemn'd."—
For now I'll tell thee here,
When men below my Love do know
In all it's power to shine,
A heavenly Joy they then will know,
And then that Joy they'll find
Daily to spring in every thing,
In beauty to appear—
For then, I say, one heart and mind
Will in you all be here,
And Joys below in all will flow,
As now it flows above.
In Realms of Glory none can go
To interrupt my Love;
But here below, I well do know,
Satan stands between;
And here your Joys can never flow,
'Till I do all redeem
From Satan's hand, and free my Land
From every Serpent here;
And then like saints you *all* may stand,
Like angels to appear;

Enthron'd above they see my Love,
 And so shall men below.
 'The Cause for men I'll surely move,
 And they shall find it so;
 Because for Men I now will stand,
 As they do stand for me;
 And they shall gain the promis'd Land,
 Their advocate I'll be.
 The promis'd Land you must command,
 What I did say at first,
 All that was good I made for man,
 And so it now shall burst.
 Let men go on as some began
 To bring my Kingdom near,
 Then I'll go on to work with men,
 In POWER for to appear;
 And then below mankind will know
 My true and perfect Love;
 For Satan's bounds he now shall know:
 Like Adam he must move;
 Because that he is fallen, I see,
 As Adam fell at first.
Beyond his bounds he now is found,
 And so I say *he's cast*;
 For I'll not spare the Serpent here,
 As I did not spare man.
 My words and promise I shall clear—
 Thy Sealed Book shall stand,
 'Till unaware I do appear
 To chain the Rebel down;
 Because his fall, I tell you all,
 Like Adam now he's found!
 And worse than he must surely be,
 For Adam did repent;
 But Satan's fury now I see,
 His mind is fully bent
 In rage to swell, with pride of Hell
 His fury doth appear;
 And now in man I do know well,
 What flames he'll kindle here;
 In every man, where he can come,
 My Kingdom to prevent.
 Therefore my judgments must go on,
 'Till I in sunder rend
 The veil from Men to shew them plain
 That Satan's friends they be.
 For it is Satan work'd in men
 To make them foes to thee.
 But simple men, their thoughts are in vain,
 Their God they do not know.
 My Kingdom they could ne'er obtain;
 My Bible proves it so.
 This way must come, be it known to man,
 And see my Bible clear:

Against the Woman Satan stands,
 As so doth now appear.
 Then know the end must here be come,
 And altogether weigh;
 For I shall answer simple men,
 And boldly to them say
 The Jews at first on me did burst,
 By Satan's artful hand;
 The rage of Hell in them was plac'd,
 And so they nail'd my Hands,
 I say, and Feet, the wounds went deep,
 And then they fix'd the Spear;
 And now in Spirit I am come,
 Men do the same appear;
 In rage I see mankind to be,
 In fury for to burn—
 Impossible is judg'd by thee:
 And can men so become?
 What men so blind, can Satan find,
 When Truths are all so clear?
 To prove from Heaven is every sound
 Can Satan blind them here?
 I tell thee so he now will do,
 And thou wilt see it clear.—
 Unto the press these words must go,
 For I shall answer here;
 What rage doth flow, I well do know,
 To see the woman stand
 In true obedience now by ME,
 For to support thy hand.
 Then they'd prevent with one consent,
 If they could find a way;
 But Satan's veil from some I'll rend,
 Alike they will not see.
 For some are mine, their hearts I'll join,
 I tell thee, with the rest
 That in my Vineyard now are come—
 The eleventh hour doth burst,
 To hire men here, that will appear,
 And in my vineyard go;
 For their reward they now shall gain
 If they my work will do.
 For now to all I loud do call,
 My Kingdom is at hand;
 And them that will it now obtain
 Must in my Labour stand.
 For I'll go on to ask of man
 In conscience to appear,
 If they my Kingdom think to gain,
 And never seek it here?
 Or shall it come to you, vain men,
 That do it now oppose?
 No: to my Gospel you must come,—
 And know I'll cast out those

That do offend against my friends,
 That workers are with ME.
 Or do you judge that I shall come
 Before your hearts I see ;
 To wish ME here ? shall I appear
 To men that don't regard
 My dying Love, that so did prove
 To bring their full reward ?
 As at that time I knew mankind
 Did suffer for my sake :
 And now's the time, mankind shall find,
 My Love to Man shall break ;
 Upon such men as they were then.
 All mocked at the first ;
 And now the same it is in man—
 Men's mockery so doth burst.
 Then now see plain, ye sons of men,
 Who must my Kingdom have ;
 You cannot judge your God so blind,
 My Kingdom e'er to give
 Unto such men as mock MY NAME,
 Nor wish my Kingdom near.
 Or could you judge before you're tried
 I ever should appear ?
 No : men, you are blind you all will find,
 I'll never come that way ;
 'To prove your hearts is first my mind,
 My welcome for to see.—
 But here within thou dost begin
 'To say men's words thou dost know—
 They wish for ME, will thousands say,
 But never wish it so,
 At first to come in Spirit strong
 Unto the Woman here,
 'To plead the Promise in the Fall,
 My Father's words to clear,
 Then sure in man there is no plan
 That I can man redeem ;
 But let my Coat be known to them
 It was without a Seam.
 So if they tear and rend it here
 My Coat cannot be whole,
 'To say I died the Fall to clear,
 And make the Serpent fall.
 So here let man discern thy hand,
 And answer for the Fall ;
 And then by thee they all must stand
 To keep my Garments whole ;
 Or else they'll rend with one consent
 My Kingdom from them all.
 If with the Serpent now they stand,
 'Then with him they shall fall.

THE JEZEBEL IN THE REVELATIONS.

Saturday Morning, June 23d, 1804.

I dreamt, in the night, that my brother's son that is dead, was alive ; I thought the Lord said to me, I was to kill the child, as Abraham was to kill Isaac. I thought I could not kill him any other way than by taking him and twisting him round the neck ; I thought the child was then dressed up to be roasted ; it then seemed the child began to go into convulsion fits, and was in such agonies, as my heart ached to see him. I said I hoped I had not hurt the bone of his neck, that he might come to life again. And then I thought I travelled on, and saw a woman, sitting on a gate post, railing to another woman against me, and told the woman she must come to her for religion. I thought I gave the woman a push, and pushed her off the gate ; and the other woman was disputing strong for me. I then thought a number of other women came, that looked like witches, and one looked me strong in the face, and said in derision, ' are you the Saviour, then I will go on my knees in the mud pit ? which she did. I said no, I was not the Saviour, but Christ was come in the Spirit to me to bring in the Redemption of Man. I thought one woman mocked me, and said, I see yours is a money business, and I will give you half a guinea. I told her I despised her money, and she should put it in her pocket. She said, so she would ; for she had not half guineas so plenty ; and another woman took out a parcel of half guineas that were brass and shewed me, and said she had not half guineas so plenty neither. I said no, and what you have are not good.

THE ANSWER OF THE SPIRIT.

“ Now, Joanna, remember this dream I brought thee before Foley's letter came ; for she is the Jezebel

that sat upon the post, and told the people to come to her as a Prophetess, full of lying wonders: for the GIFT OF HEALING *is not yet come*. But let not Foley be grieved because he seduced my people to believe that woman a prophetess, for she is not; but I permitted them to find out the cheat, that they may see the depth of Satan's arts. But as they spoke against her, I will put no other burden upon them, but that which they have already; hold fast till I come, and keep my words unto the end, then will I give them POWER *over nations*. The last chapter of Isaiah let them weigh deep; for now is coming the end; Zion that travaileth to be delivered, shall be delivered, for I have brought to the womb, and I will not shut it. Let not thy heart grieve nor tremble, fearing they have done wrong; for I permitted this thing to be, to shew them the difference between *Satan's working* and MINE. I kept silence concerning the woman, that they might go on, to find out the cheat, and see where the Jezebel lay, that they have so often condemned in thee. Now let them see the different working, ME with thee, and *Satan with her*. To ease thy fear, consider, call MY WORDS to thy remembrance, when thou wert so much afraid they would do wrong through ignorance; know, I told thee, in the time of ignorance God winked at it; and what errors they did through ignorance should be righted, for I would not lay them to their charge; neither do I lay this to their charge, though they placed her as a prophetess with thee; and there is the Stone that is fallen out of thy King; for they will no longer let her stand as a prophetess with thee; for she is the Jezebel mentioned in the 2d chapter of the Revelations, 20th verse. She called herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols; and now I give her space to repent of her fornication; and if she repents not, I will cast her into a bed with them that commit

this adultery with her, and kill her with death ; and the cures she hath done shall return upon them with double force. For here Satan came as an angel of light, *pretending he could not cure the disorders of them that were wicked.* Here they commit fornication with MY WORDS, and in MY NAME was this professed to be ; therefore it was I that worked in the hearts of MY servants to go unto her, to see *what excuses she would plead,* that she could not cure them, whom MY SOUL LOVETH ; for I have already told thee, and I now tell thee again, Hirst and his family are chosen servants of mine. Now let Hirst remember what I said concerning him, how Satan delighted to punish him ; but in the end he should delight to triumph over him ; and now let his delight begin, faithfully to declare the cheat of the woman, whom *Satan has* raised up in opposition against ME, and let him remember the truth of thee ; when I told thee the death of Foley's child, thou didst faithfully read it to him, and told him to copy it out, before thou receivedest Foley's answer, to know whether the child would die or live : let him remember all thy upright dealings, how thou never used one art to deceive any man ; but if jealousies alarmed thee, thou spakest freely ; if Satan attacked thee, thou didst shew in thy looks and told it ; so that he must know in thee there is no deceit. Now let him write the particulars of the woman unto thee, and I will answer thee again ; for there is the Stone they have placed in thy Ring, that now shall fall out from thy name, and the naked truth shall now appear ; the Cures she did by *Satan's arts* were those *which Satan's power afflicted,* and there he gave her *power to cure.* “ And now I shall tell you the sense of the Ring, that you may understand what you read. Mr. Abbott, one of the jury-men, gave me a very pretty Gold Ring, set with small blue Stones all round it, but when the Midnight Hour broke in upon me, of the Spirit of the Lord, what he would

do upon the earth, throwing my hands, which I could not restrain, I beat out one of the Stones, which I was very sorry to see in the morning, fearing it was a type of his death, or some of the others. This I have often pondered in my heart, as it was never explained to me till now ; and now it is deeply said to me, if my Prophecies had been from the Devil as her lying wonders of healing were, I should soon be discovered by the Letters I put in the hands of the Ministers : as the Woman was discovered by Mr. Hirst's going to her with his daughter, and so would the religious ministers have found it a delusion that came against me ; for if it had not been of God it would not have come to pass, for the arts of the Devil can never last long.— And now it shall be fatal for that woman if she adulterates my Name with the lying wonders done by the Devil :

And there they shall see the Jezebel appear.
 So now the name's dropt out from me,
 The Jezebel, they all shall see,
 Doth in that woman strong appear,
 And she is an adulterer,
 To say she does it in my Name,
 I'll put her confidence to shame;
 For there the witches all did come,
 Thinking my honour to blaspheme;
 That miracles they wrought by me,
 But then my servant she did see,
 By Satan's arts she well did know,
 She could not heal who was *his* foe;
 Because to me he is a friend,
 And so I'll prove him in the end:
 And down the Jezebel shall fall,
 Thou strikest the blow I tell them all.
Before the Letter ere did come,
 I shew'd the woman in thy dream,
 That did the people so enmare,
 To tell them all to come to her;
 But so the other woman stood,
 To see her arts they were not good;
 For all the wonders she did tell,
 I tell you plain, come all from hell;
 And in the mud pit they may fall,
 For that's the way she cou'd them all;
 With muddy hearts, all black within,
 That had from Satan felt the sting

Of the disorders she did cure :
 But now I tell them to take care,
 Or in the mud pit they will fall,
 That now are cur'd by arts from hell.
 Their conscience he doth cure the same,
 They may not hear their Saviour's name.
 And so this mockery all do come,
 For Sātān's cures to me are known,
 The way that he their wounds doth heal,
 That they another day will feel,
 More fatal than it was before.—
 And let thy shoulder to appear,
 How quickly Brown dry'd up the first,
 And after that thy pain did burst
 In agonies thou could'st not bear,
 Until that Deem to thee appear'd,
 And then thou told'st her of thy pain,
 And fear'd thy shoulder was rotting then,
 And that thy arm thou would'st have lost,
 For where's the salve that Brown did boast,
 That she did heal thy wound so soon ?
 Unto the nation this must come,
 Then in their blood they are healing all,
 The Woman's Wonders now do fall,
 I tell you plain, throughout your land,
 They're healing by an artful hand ;
 To heal their consciences all the same,
 But some like thee they'll find the flame.
 So let the Parable appear,
 And then again I'll answer here.

The Parable was many years ago. I had something gathering in my shoulder, and I could not bear my stays to rub against it. Mrs. Brown said she had an excellent healing salve that I should put to it and it would cure me, which she put for me, and soon healed up the wound ; but soon after I was in such pain in my shoulder, that I thought my arm was rotting off. I told it to Mrs. Deem, and also, how my shoulder was at first, what salve I had put of Mrs. Brown's, that was such beautiful healing salve. Mrs. Deem cried, yes ; but it was not fit for your shoulder, for you have a gathering within, and that corruption must be drawn out, and the wound opened afresh before your shoulder can be healed, or else you would lose your arm as you said. Now if you will put the salve that I will give you, to gather the wound and draw out the corruption,

then Mrs. Brown's healing salve may be of use to heal it ; but your wound must be opened afresh, if you will keep your arm or perhaps your life. I took Mrs. Deem's advice, and confess the salve she gave racked me with pain before the place was gathered and broke ; but I knew I must suffer that or suffer my arm to be cut off, and shoulder too ; but after the wound broke, it was astonishing to see the corruption that was there, which was first drawn out by Mrs. Deem's salve, and then Mrs. Brown's healing salve was of use, as Mrs. Deem had told me.—

THE ANSWER OF THE SPIRIT.

“ And now, Joanna, I'll bring the Parable to the whole nation, to the Jezebel, to her lovers, and to thee. The Jezebel is the woman that is now healing the wounds of mankind by the arts of the Devil, under a profession of religion in MY NAME. Her Lovers and her Adulterers are the Clergy throughout the land, who love to heal the nation in their sins and their blood, without searching their wounds to the bottom ; they adulterate my Bible as an adulterous man would commit fornication with an adulterous woman ; and they heal the wound that is in man, without drawing out the corruption that is from the Devil : but I tell thee, his corruption must be first drawn off, and his stinking wound must be first destroyed ; then the Jezebel's words may be right to tell them to go home and repent of their sins ; for if Satan comes in arts to appear like me, he cometh to use some of my words and ways. And now I shall come to her Adulterers and they that commit fornication with her : it is the Clergy ; for they are healing the nation as the woman is healing the sick, binding them up, as Brown would thy wound, which had they power to accomplish through the land, they would soon find the nation in a much worse situation than thy

arm was by Brown's healing salve; for perfect so they are trying now to heal the nation to their utter ruin and destruction; and if they do not repent of their fornications, I shall destroy them all; for they are healing the souls of men by their lying wonders, to say the root of evil must never be drawn out and destroyed, but—

Held up as it has always been,
 But now's the time I say with Deem:
 Their Healing Plaister will not do,
 Though that's the way they write to you,
 To heal your every wound the same;
 And soon your hearts they'll set on flame,
 Worse than thy shoulder did appear—
 So of their Healing Salve take care;
 But say the evil out you'll draw;
 The root of evil you do know
 Is gathering fast, and it must break—
 The root of evil now I speak
 Causes all the rottenness within;
 And now like Brown you do begin
 To heal him up like George's Chair *,
 That he may set and rankle there.
 And as the Shepherds now are come,
 To bring the Healing Salve to man;
 The Corner Chair from them to move,
 The arts of Satan they do love;
 To let them set within their breasts,
 Then soon they'll find his sting to burst,
 And his adultery to appear,
 That with the Dream I'll now compare;
 For like that woman is your land,
 They are all defil'd as now they stand;
 Just like that woman then with child,
 By Satan's arts mankind is foil'd;
 For he has got them in a snare
 To adulterate my Bible here;
 That he may dig the pit for all,
 And so the nation he'd make fall,
 If I'd not warn'd thee by the Dream,
 When in the bed thou see'st ME plain.
 To say the evil fruit must fall,
 And therefore now I tell you all,
 The evil fruit I'll take away,
 And shew the grave where it doth lay,
 That Satan's digging now for man,
 Because at first he laid his plan,

* George's Chair is a man at Leeds, who said he would give the Devil a corner chair in his heart to keep him at his ease.

A simple woman to defile,
 And so that way she was with child,
 That did a murderer then become,
 He digg'd a grave then deep for man;
 And now he's digging it again,
 Thinking the woman shall be slain,
 And all her offspring for to die—
 Now my Express I bid it fly,
 Because 'twas I that work'd in she,
 And so the same I work'd in thee;
 For this Express must hasty go,
 And mark what Foley he did do.
 When Carpenter was griev'd the same,
 That night he set their hearts in flame,
 With love and gratitude to turn,
 And so the same their hearts shall burn,
 In love and gratitude to ME
 When my Express they all do see,
 That I'm the Lord that wakes so soon,
 To cast the Serpent in her room,
 And now the Woman I will free,
 Though she's in grief, bow'd down by me;
 Because for man her heart does feel,
 But know, that I am in her still;
 Or else this love would not appear,
 Their every sufferings for to share—
 And now in haste this all must go,
 For Townley's heart I work'd it so,
 To have the letter go with speed,
 I knew thy heart how it did bleed,
 To think thy friends were compass'd round
 With mysteries that could not be found,
 By any wisdom was in them;
 For now the crooked paths are come,
 That they themselves cannot make straight,
 Before I bring the truth to light.
 So now the words I'll end them here,
 Another day I shall appear,
 The every mystery to explain,
 Why the Express must come to men,
 That are the servants of the Lord,
 Unhidden lies my written word,
 That thou another day shalt find,
 How my Express comes to mankind.

So end the letter, send it hastily, they must not stop day nor night, till the letter comes to Foley's hand."

This Letter was sent off by express, between three and four o'clock, Saturday, June 23, 1804.

MISS TOWNLEY TO MR. SHARP.

Saturday Afternoon, June 23d, 1804.

This morning, when Joanna awoke, she asked Mrs. Underwood, if she heard any one call Tom? Underwood said no. Joanna said, it called aloud and waked her. She then told her dreams, which are in the other letter; she being told the night before, that the Lord would clear up wondrous mysteries this day, and feeling no Power of the Spirit within her, she laid down faint and melancholy in her bed, and said she could not live *without* the SPIRIT *of the* LORD was with her: and it did not seem to be strong upon her, only to tell her to write her dreams. When we had written them, we received a letter from the Rev. Mr. Foley, and I shall pen his words as they are in his letter. “ Last Monday evening, about eight o’clock, we were most agreeably surprized with a visit from our dear friends, Mr. Mrs. and Miss Hirst, from Leeds; they had brought their daughter, from what I had written to them, and from what they had heard, to take her to Mrs. Hughes’s in Herefordshire *, in hopes she might be restored to perfect health, by the *Divine Power given by the Lord to that favoured servant*. They rested themselves one day here, and on Wednesday last, they set off for Kingsland, accompanied by my wife; and I do expect them home this day (Friday) and may the Lord crown their faith and endeavours with full and perfect success, is my sincere and ardent wish. From what I can learn of this extraordinary woman, is, that her wonderful cures seem to be wrought according to the strength of faith in the persons who come to her: they that have great faith are soon cured, and they

* A remarkable account of this Woman, pretending to cure diseases by a Divine Power, has appeared in the Newspapers.

that have small faith receive but small benefit. But by and by, all these wonderful matters will be perfectly cleared up. When Mr. Mrs. and Miss Hirst return to Leeds, I shall send the communication to Mr. Turner. (One o'clock, Friday). This moment our dear friends are returned: *and no benefit whatever has their daughter received*; and as far as they can judge this woman is an abominable impostor.—Oh! what shall we say, or what shall we think? may it please the Lord to give us some information concerning this mysterious matter, through our dear Joanna, for we are all bewildered and are cast down. Mr. Hirst thinks she is *not visited by a Good Spirit*, from the observations he has made during the visit.”

The answer to Joanna.—“Now, Joanna, I shall answer thee: I told thee on the Friday evening, the night must pass, and on the morning new wonders would burst; and I awaked thee calling Tom.

And so from Tom the thing did come,
The wonders to appear;
And to the world they shall be known,
These wonders I shall clear;
Because like thee my people be,
The owls do frighten all,
And try to pluck the fruit from me,
But down I say't shall fall.
For my Express is now gone forth,
That every soul shall know,
The Jezebel that is of Hell
Doth in that Woman go;
And there thy Dream thou may'st see plain,
That thou dost blush to pen;
A Woman's nakedness thou know
Appeared unto men
That were by thee, thou'st blush'd to see
Her nakedness appear;
And man stood by, beheld thy eye
With shame did cover there;
And now with shame, I'll tell thy name
The mysteries for to clear;
Thou wilt not pen thy hateful dream,
From Satan it did appear;
Because from Hell the whole did swell,
As I have told thee here;

Adultery appear'd to thee,
 Which made the man to smile;
 The evil then was not in he,
 Though her would him beguile;
 But 'twas not so, I well do know,
 She could not him ensnare,
 Because that he as well as thee,
 Laugh'd at her folly there;
 Though other men to her may come
 In her adulterous place;
 And try to heal, my Bible steal,
 And all my laws disgrace.
 It is with shame I do explain
 This chapter unto men;
 For now this day, to thee I say,
 They're acting in her plan;
 Naked they be, I plain do see,
 And naked they'd make all!
 And so they heal, my Bible steal,
But never clear the Fall;
 The ways of men they do go on,
 Pretend great cures they do;
 But to the purpose let all come,
 They'll find MY WORDS are true:
 They cure no more than she did there—
 And Hirst's daughter see;
 And now, you Shepherds every where,
 You're acting just like she;
 You do pretend to cure the men,
 Or women that appear—
 By your Religion that is vain
 In your adultery here:
 You adulterate in every state
 My Bible as it doth stand;
 And, as the Woman heal'd the Child,
 You're healing now the land:
 That's not at all, I tell you all,
 They gain no more from ye,
 Than to Hirst's daughter there did fall
 To gain her cure from she.
 So in the dark stands every mark,
 As I have said before;
 Your wondrous healing will not do,
 My Bible must appear.
 So my Express is gone with this,
 A Warning to Mankind—
 You adulterate my every Word
 And that you all shall find.
 Simplicity was seen in they,
 They went the truth to know;
 Because that I who dwell on high,
 Work'd in them this to do;
 To find the cheat and prove deceit
 Did in her strong appear.

They did not say 'twas want of faith
 Prevented the cure there—
 To try to heal where thieves do steal,
 They did not thus go on;
 Then honesty in them you see,
 And can you blame these men
 That do declare what truth is here,
 And in that truth abide?
 But when the Liar did appear,
 They'd not in her confide.
 To judge that she was warn'd by ME
 These wonders for to do:
 For when the truth of her was tried,
 They found it was not so.
 Then they went on as honest men,
 Confess'd the truth to see;
 That an Impostor she was then,—
 And so they would say of thee
 When they came down to judge the sound,
 And found deceit was there,
 They'd ne'er uphold thy written hand,
 But would all condemn thee here.
 So now at last the truth doth burst
 To prove them upright men:
 Now see my Bible how 'tis plac'd,
 The world for to condemn,
 That act like she in treachery,
 Pretend what cures they do;
 Pretend the Sinners they do heal,
 When I know 'tis not so.
 And wonders here must strong appear,
 If it could be done by man;
 No, there's the silver did appear,
 That thou took'st in thy hand,
 And said the rust, or yet the dust
 Had cover'd to thy view,
 And gave the pieces to their hand,
 But did not know 'twas true,
 Till thou didst try, and then did cry,
 This silver is deceit.
 I mean to bring it round this way,
 And shew thee every cheat
 That is in man: the time is come
 My Bible I'll fulfil—
 And now, I say, if men go on
 Like this adulterer still,
 Her doom shall fall upon them all,
 And in one bed be come!
 You adulterate my Bible all,
 And boldly ME condemn;
 With infamy I plain do see,
 Your Maker you do scorn;
 Your Lying Wonders now I see,
 Is like that Woman come.

Like her you heal, like her you steal,
 Your God for to provoke;
 But now, ye stubborn sons of men,
 I shall turn back the stroke.
 Your God you mock, for you know not
 In SPIRIT strong I am here;
 And in my face you all do spit—
 Your letters shall appear *
 Against you all, when I do call,
 My chosen men to meet—
 I'll strip the cloathing then of all:
 And tremble at my feet;
 Because in *She* your likeness see,
 For there's the cure you make,
 You heal the blind in Infamy,
 Where Satan's arts do break;
 To wound them first and then to burst —
 Pretend you've made a cure!
 But in the end, you'll find these men
 To feel their wounds *much more*;
 Than e'er before they did appear
 Their wounds will surely break:
 This is the way, I now do say,
 You're healing all my sheep:
 Your God provoke, to bring the stroke
 That I've now brought on man;
 And by that Jezebel I'll prove
 That like her you do stand.
 Then now appear, your letters clear
 That you've turn'd back to ME:
 I'll prove *like Jezebel* you are,
 'Then your repentance see
 Before too late, to meet her fate
 Like Jezebel become!!!
 Her Lying Wonders did appear
 To frighten upright men:
 Because in they no arts I see,
 Nor none they do contrive;
 And as my Bible stands that way
 They simply were deceiv'd—
They knew that healing must appear
 And so they judg'd 'twas come.
 But now the mysteries I shall clear
 And tell how't shall be done:
 When men do know MY BIBLE'S TRUE,
 And all I have made good,
 They'll heal the wound that I shall make,
 For there the Spirit stood;
 And there't must come, I tell you, strong,
 When Prophecies appear;

* Letters returned by the Clergy with contempt.

I said I'd kill and make alive,
 Then healing must appear—
 When I cast down to make the wound
 'The CONSCIENCE MEN *must* heal;
 And tell them Satan, in the sound,
 Did all their learning foil;
 Because that there they must appear
 My BIBLE for to see;
 And know the wise men they must fall—
 No man shall boast to ME
 As they've began, I tell them plain,
 They can't to ME appear.—
 Now think upon another dream,
 What humble man went there
 With thee to go, thou well dost know,
 When thou that sight didst see;
 And then the other man did smile,
 And so the end will be;
 For my Express, that's now gone forth,
 Will many men alarm!!!
 Therefore, I told thee, night nor day
 They should not stop MY HAND:
 But must go on, I told thee plain,
 To bring the *Midnight Hour*—
 That Foley he might wake like thee
 And feel my every power,
 And say a God in wisdom stood
 To make the mystery clear,
 The Jezebel they did allude
 Was in the *Woman there*—
 And they'll see plain, 'twas not in vain
 The journey they did take;
 The *Midnight Hour* will shew MY POWER,
 How I shall now appear
 The HORN to BLOW, they all shall know
 The *Midnight Hour* is come!!!
 Therefore the thing I ordered so
 This way to bring it on:
 The *Shadow here doth first* appear,
 The TOWNS for to alarm—
 Oh! what dispatch, they'll say, is here
 That they do not discern—
 The LOE *is come*, be judg'd by some—
 And so he's at their door,
 The greatest foe that is for man,
 Then let *their wars* appear—
 The sword to draw, for soon they'll know
 He's digg'd a pit for all;
 The *greatest murderer* now is come,
 To make your NATION FALL—
 And so he'd kill, your blood he'd spill,
 If I did not make
 And my Express, this way sent forth
 The heart to come to shake,

That now do stand then in this land,
 As she did then appear;
 They are going out by Hell's command
 To meet their murderer there.
 But now, whose Fan is in his hand,
 I'll surely purge *this floor*,
 And trembling make the Rebel stand,
 And keep the prisoners here;
 For some I see like her to be,
 Going out to meet their doom;
 But I shall stop them now this way,
 Or Satan in their room
 Shall surely fall, I tell you all,
 If they will stand like she.
 And tremble now to hear the call,
 And judge the words from ME,
 THAT I DID SPEAK, in fury break,
 As men so mock'd MY NAME;
 And say, they fear for to appear,
 Did we our God blaspheme?
 I know that some will now begin
 That way for to appear—
 "We judge our God is in the sound,
 "'Tis time to tremble here.
 "Now we see plain we are but men,
 "Our BIBLES *did not know*,
 "This way the Lord would ever come,
 "We ne'er discern'd it so:
 "So it is said, we are misled,
 "We ne'er did undersand
 "That perfect in the Woman's Form
 "He'd come again to Man—
 "To free the Law, we all do know
 "We judg'd it at that time;
 "When to the Cross He sure did go—
 "What folly fill'd our minds?
 "To judge it then, as simple men,
 "We cannot make it clear:
 "Under the Law, we all do know,
 "The Jews do now appear—
 "Under the fall we do see all
 "In Adam's guilt to stand.
 "Then how can we our Bibles clear
 "And prove that now we stand:
 "Can we contrive to say alive
 "In Christ all surely be?
 "As then in Adam all did die!!!
 "It cannot be prov'd by we:
 "Then we *may fear the LORD is here*
 "Provok'd in every sound:
 "And if 'tis Him we mock so here
 "In guilt we shall be found.
 "We know at last the die is cast,
 "The worst error is come—
 "The war against the HOLY GHOST
 "Will not be forgiven by Him.

" Then we may fear for to appear
 " One step further to go,—
 And like the woman troubling there,
 I know, will many do—
 Then I'll repent, and will relent
 The threatenings I have made!!!
 Though Jezebel, a Type of Hell
 I have like my Shepherds laid,
 Because that here they did appear
 To mock me so with scorn!!!
 But yet their sins I now will clear
 That humbly will return,
 And say like Paul "we now must fall
 At our Emanuel's feet,
 For the dispatch is gone for all
 The Midnight Hour to meet."
 So I'll end here and say no more,
 But let the night pass through;
 Then other wonders will appear
 To bring before thy view.

Saturday Night, June 23d, 1804.

FROM MISS TOWNLEY TO MR. SHARP.

Sunday, June 24th, 1804

Joanna waked with great joy and happiness in her,
 and began to plan a simple scheme in her own head,
 the way she thought she should hear the voice
 of the Lord call her aloud, as she often heard
 her name called aloud, and was promised she should
 again; and she thought it might be in the simple
 plan she had placed in her own mind; but finding
 herself disappointed, she laughed at her own folly,
 and told us her plan and her thoughts. The plan we
 saw, but her thoughts were unknown to us, before
 she told them, and then laughed at her simple
 thoughts that she had been placing in her own
 mind, and how she was disappointed, but did not
 feel any sorrow at her disappointment; but all was
 joy and happiness within; and she was admiring the
 beauty of the Wisdom of the Lord, in what won-
 drous manner he was working; and that she would
 not go one step from his directions, for the whole
 world. She was remarking the impudence and ig-

norance there was in men, from an impudent ignorant clergyman, that had the assurance to write to Miss Townley, that she spent her money in the work of the Lord ; for *so it is*, whatever the wretch may judge it. He said he should not be surprized, if the Chancellor took care of her fortune. But none of these threatenings are ever sent to ladies of fashion, who ruin their fortunes in the works of the devil, by gambling at cards, operas, balls, assemblies, masquerades, and every catalogue of vice, that the devil can invent. These are very well to be supported, and every luxury and extravagance are very well to be upheld, till their shattered fortunes are gone ; and the poor, honest, industrious tradesmen, are often ruined by their extravagancies ; for they not only run through their own fortunes, but they *run through the fortunes of others*, and then think it very well to say *they are broke, therefore the people must forgive them*, and they remain *as gentlemen the same*, and with impudence and confidence demand it, because of their *Rank and Title*. After making these remarks to us in part of the words, rivers of joy run through her mind : joy that she cannot express, and she felt her heart too full to keep silence ; she came out of her bed and walked up and down the room as fast as possible, and said she felt herself so full she should burst if Miss T. did not put down the communication she was copying and send it to her brother to copy off ; and call Underwood to sit to writing ; for she says, the world is at an end ; the days of *Sodom* and *Gomorrah* are come, in a day they little think of ; and in a day unawares the Lord will come with a shout from HEAVEN, as the voice of many waters : for His Ambassador is gone forth ; His HORN IS BLOWN ; THE HORN OF SALVATION to all them that are waiting the Coming of the Lord. His Ambassador is gone forth, and His Horn of Salvation is come.

" The midnight hour of joy is come,
 To my Beloved it is known,
 Because at first you saw it here;
 I said the Woman should appear,
 To warn my brethren all the same—
 And so to Foley this did come,
 A midnight hour of joy to he;
 And so to Sharp this thing might be;
 For I'll send it by no post,
 Because by silence men are lost;
 Therefore *My Horn*, must blow aloud
 For to awake the sleepy crowd—
 And this Express they all must know
 Does from *their GOD* and *Saviour* go:
 To warn the people I'm at hand:—
 The days of *Sodom* now command,
 And now *Gomorrhah* all shall see,
 It is like *LOT* that you must flee;
 The day and hour when I do warn,
 I tell you all, you don't discern:
 For like the thoughts that were in thee
 I tell thee perfect is in ME.
 They saw the plan I did prepare,
 But yet my thoughts no man did hear,
 The thing that I had in my view;
 I'll bring the shadow now from you
 Because the shadow there I plac'd,
 And in thy heart 'twas I that burst
 To shew thy plan, but yet conceal,
 Till afterwards thou didst reveal
 The very thoughts that were in thee.
 And now I'll tell the thoughts of me,
 My plan before you I did lay,
 But all my thoughts conceal'd like thee,
 Till now's the time I do appear
 For to reveal the mysteries here.
 I said my *Bible* thou must come,
 Then now discern it, simple men,
 How *Noah's Ark* doth now appear—
 And from the man I've chosen her,
 Now waiting for her *Cousin Enoch*,
 And listening for to hear his word,
 As he did say, to call aloud;
 Then to be able all, ye but are proud.
 Who now stand waiting in the door
 To have your lover murder'd here,
 As *Satan's* ways you so do love;
 Then now the truth to all I'll prove.
 That like the *Gardener* in *duth* end,
 And deep he's digging pits for all.
 And yet he tells you, 'tis in vain;
 If you'll meet him he now will prove
 A faithful husband to you all:
 And like that woman you would fall.

If that MY HORN *do not awake*
 The troubling hearts of men to shake,
 That like the woman they may stand;
 For they're defil'd by Satan's hand,
 Just as that woman, then with child,
 I tell you all, he has beguil'd;
 And now by arts he'd lead them on
 To bring the midnight hour for man
Into his cursed pit to fall;
 The day of vengeance so he'd call
 To bring the *fatal pit* for man;
 And like that woman men do stand,
 That now are listening to his sound,
 And in his fetters strong are bound,
 As she was then bound to the man.
 By his *pretended* love 'twas done;
 And now by his pretence the same
 They've all despis'd their SAVIOUR'S Name;
 And like that woman they do say—
 Satan their lover won't betray.
 For though I meet them at the door,
 And tell them dangers they are near,
 If they go on like her that way,
 They'll meet their ruin said by he.
 And so by violence he kept her back,
 Until he'd been and seen the wreck,
 And shew'd her plain his dream was true:
 Unto the grave he bid her go
 When he had made the villain fly,
 He shew'd her plain her death was nigh,
 If he had let her gone alone,
 She plainly saw she was undone.
 And now to man I say the same,
 The arts of Satan you inflame,
 Stoutly to stand *against your God*
 And tell the paths you all have trod,
 And in them you will still go on,
 You can't turn back, nor shun the man
 That now is digging pits for all,
 Wherein I say you all must fall,
 And bring the day of vengeance here.
 It is for man he doth appear
 To flatter on, for man must be,
 It never was design'd for he
 To bring the curse upon his head
 As in my Bible it is said.
 This is the way he flatters here;
 'Twas he beguil'd the woman there,
 And now he him that she must stand—
 But I have pluck'd her from his hand,
 And warn'd her of the *midnight hour*,
 And Hell shall feel my every power:
 He dig'd a pit for her at first,
 And by that pit he now is cast;

And by that pit he shall appear
 And tremble as the man did there;
 And like the man I'll make *Him* fly—
 'Tis for the Woman he must die;
 You know I told you at the first,
 For her I did pronounce the cure,
 Because that he had her betray'd—
 And so the Gardener's arts were laid;
 And I the thing did then ordain
 To bring this parable to men,
 How like the Gardener all is plac'd;
 The simple woman so is cast,
 That was betray'd by Satan's hand.
 And now the way that men do stand,
 They'd surely bring her murder here,
 And Satan's arts would not appear
 If I in Power did not burst,
 And blow MY TRUMPET at the last,
 That he no further should now go;
 He did betray her as a foe,
 And then his lust to make complete,
 He thought for her to dig the pit,
 Wherein he thought he'd make her fall.
This is the perfect Type of Hell:
 After the Woman he did lust
 When the Creation first did burst,
 And then the Woman did betray,
 And she with child in grief did lay,
 And then her murder he brought there.—
 Another fable must appear,
 To make the mystery out more plain;
 Now think upon thy Mother's Dream,
 Or yet a dream to thee she told;
 For every mystery I'll unfold.
 These things were all ordain'd by ME
 That men their Bibles plain may see;
 So now I bid thee place the two,
 That's in thy heart I well do know,
 And then the whole I shall explain,
 And from my Bible prove it plain."

The dream that was in my view, was of two
 servant maids, that lived with my Grandmother.
 After they were gone away, one of the maids
 that was very fond of my Grandmother (as well
 as the other) came one day to my Grandmother
 and wept bitterly about a dream that she had had.
 She dreamt, that in Caddy-fields, between Or-
 trey and Fairmile, she was walking, and in Caddy-fields
 she met a Cat, sitting upon a gate, which scratched
 her upon the right breast till she bled to death.

My Grandmother went to comfort her, and begged her never to go that way alone. Whether it was that night, or a few nights after, I cannot remember, but at the very same place she dreamt the Cat met her, she was found as it was supposed ravished and murdered. She was found murdered, and by the Jury judged to be ravished. The young man that courted her left Ortrej and was never heard of afterwards; so it was supposed the deed was done by him. But before this murder was heard of, an apprentice maid my Grandmother had laughed at the woman's folly for crying about her dream; but my Grandmother answered—

Dreams are not always fables, Moll*,
Though, some wonders they do tell—
For 'tis in dreams the Lord doth warn
A way that men do not discern.

After this fatal murder, my Grandmother had another servant maid, who was then gone from her to Sidbury, and my Grandmother then lived at Caddy near Ortrej. She came to my Grandmother and told her dream; that she dreamt she was walking over Sidbury Hill, and a Serpent met her, and stung her to death. My Grandmother was alarmed about the other's dream and death, and begged her for her life, never to go that way alone; and to prevent any dangers happening to her going home, my Grandmother said one of her servant men should carry her home; but now I cannot remember perfectly, whether she had the man to carry her home, as my Grandmother argued with her from the fate of the other, though I think she was not terrified from her dream, but said she could go home safe; however, my Grandmother would not let her, and one of my Grandfather's servants carried her home, as they were all alarmed about the other's death;

* Molly Gardner was the name of the servant.

but in carrying her home, they met no man at all, and she saw no dangers stood in her way, for which reason, she thought it folly in my Grandmother, to be so fearful of her walking alone ; and after that, within a week or a fortnight, I think it was, my Grandmother heard the news that she was found murdered at the very spot that she dreamt the Serpent met her ; and was judged like the former, to be ravished first and murdered after.—

THE ANSWER OF THE SPIRIT.

“ Now, Joanna, thee I'll answer.
 As these women did appear,
 Perfect so, I now do tell thee,
 Satan's arts in all are here.
 The Jews at first like cats did burst,
 The howling noise they made,
 They spit at me, like cats to be,
 My Mother was betray'd,
 I say the same, they slew her name,
 And ravish'd then the Jews,
 Till dead to ME they all did flee,
 And let them hear the news :
 That they at first like cats did burst,
 The howling noise they made,
 Against their SAVIOUR they did burst—
 Oh ! men, be not misled.
 Like cats appear, they did come there,
 And made such doleful cry;
 They howling then like cats appear'd—
 They said in Blasphemy,
 That I was come their priest and king,
 A Saviour they'd destroy ;
 And as I would not yield to them,
 My life they would enjoy
 It at the stake, they then did break,
 And did like cats appear,
 Because the noise they all did make
 Is perfect like them here.
 And now my Gospel you read through,
 You'll see the likeness clear ;
 What cats begin appear'd in men,
 What noise they all did make ;
 Until their Saviour they had slain,
 And brought ME to the stake !!!
 That sure did come, in love to man,
 As she did him behold ;
 But when he told his bloody plan,
 Her trembling heart grew cold ;
 In agony she then did lay
 When by his lust oppress'd,

And then his cursed love did see
 Her faithful breast to thrust;
 The dagger through, you all do know,
 Went through her every soul,
 And so she felt the fatal blow—
 And now I tell you all,
 Just like the Jews, that did refuse
 My DYING LOVE for man,
 You all may tremble at the news,
 For *you like him do stand*.
 You do appear, I tell you here,
 You Jews in *every sound*;
 For like the cats you did appear,
 And then you struck the wound
 To strike ME dead, and then you fled,
 I tell you all, from ME.
 So like that man, you Jews do stand,
 And murdering cats you be:
 Like them you howl, like them you scowl,
 My blood you then did crave;
 Upon your heads you said it should fall—
 And now my blood you'll see
 Shall now appear, your guilt to clear,
 If you in grief do turn;
 And like the man you'll now appear,
 In conscience for to mourn;
 For well I know his grief was so,
 His life he could not bear;
 He surely felt a Judas' woe,
 And died in deep despair.
 For like the first his grief did burst,
 When ME he had betray'd;
 For my disciple he was plac'd,
 That brought this on my head.
 Then now see clear the likeness here,
Her lover he profess'd,
 That afterwards he did appear
 To wound her faithful breast:
 For to betray, her murder lay
 Committed by his hand;
 And then his conscience him betray'd,
 And made him leave the land;
 Because that there he could not bear
 Longer to remain;
 But of his end they did not hear—
 And now I tell you plain,
 The end of man to all is come,
 The murderers all shall flee;
 But as you did not know the man,
 What end did come to he;
 So unto all it now will fall,
 Their end you will not know,
 But fatal will their ruin be,
 To them that strike the blow,

Or do assume for to begin
 To strike the blow once more;
 You like the Gardener will be seen,
 In your own pits appear;
 As he did then, ye simple men,
 When digging of the grave;
 He thought the woman should be slain,
 His honour for to save;
 And money too, he then thought so,
 For he must then provide
 The helpless offspring to bring up,
 If he the wife denied:
 To make her so, he well did know,
 He must the trial bear;
 Unto expences this would go,
 Which he the whole did fear.
 So conscience deep that was asleep,
 Then digg'd the pit for all:
 Until he found his every net
 Had digg'd therein to fall.
 So I'll end here, and say no more,
 But to the Gentiles come:
 For here the Murder must appear,
 The Serpent is in them:
 Because that he doth silent lie,
 And stings them with a spear;
 A noise in he you do not see,
 Like cats for to appear;
 And so 'tis come, I say to man,
 The Gentiles they are here,
 For to betray, as she did say,
 The Serpent with his spear.
 I've shew'd you first how it did burst,
 The Jews like cats did slay,
 And so the woman she was cast,
 Her dream came round that way.
 But know the last, how that was plac'd,
 'Twas by the poisonous spear;
 You know in him no noise was seen—
 The Gentiles so are here;
 They do not break, like cats, to speak,
 Like Jews for to become;
 Because they had no footing here,
 The whole for to condemn.
 So silence see in them to be,
 Like adders they are found,
 That are deaf to every mystery—
 Then tremble at the sound.
 See how you are plac'd, ye fallen race,
 Like serpents to become,
 That do the Woman now disgrace,
 But have no foot to stand.
 I tell you plain, ye sons of men,
 That footing you have none,

'The Woman here for to condemn,
 But murder is your tone:
 "In *silence lie, we'll make her die,*
 "Her blood we'll surely spill:"
 As I did then on Calvary,
 By Cats, judge as you will.
 But now 'tis here, I'll prove it clear,
 Like Serpents you are come,
 And silent lie that she may die,
 Your sting this way is known.
 Then of the two, I tell you true,
The Jews are now the BEST:
 The NATURAL BRANCH is in my view,
 And the WILD OLIVE cast.
 So now see plain, ye sons of men,
 How these two Women stand:
 This very thing I did ordain,
 To bring it to the land;
 Because that here you can't appear
 To prove the Fable wrong;
 For see the noise the Jews did make,
 When I to them did come;
 But now again the SECOND TIME,
 Like *Serpents* you appear;
 And I have tried you every way,
 No noise in you I hear;
 But silent lie, *that all man die—*
 And thousands you will kill,
 I tell you, by your silent spears;
 Now judge this as you will:
 Your footing's lost, and you may boast
 Like the deaf adders here,
 No other way, to thee I say,
 They ever can appear,
 Unless they see the mystery—
 The woman then with child;
 That just like her they certain be
 By Satan's arts beguil'd;
 Then they'll see clear he doth appear
 To dig the pit for all;
 And to go further, such will fear,
 That they their end shall fall;
 Because they'll see, as deep as thee,
 These Parables do stand,
 That surely were ordain'd by ME
 To bring all to the land.—
 So MY EXPRESS must thus go forth,
 The HORN to BLOW for all;
 I've laid a way you did not see
 In bye paths this to call;
 A way unknown to man I'm come,
 For so I said it should be;
 And in a day, I now do say,
 The TRUTH they all will see,
 Men to appear, as thou said'st here,
 Like Empty Bottles come;

But if I find them trembling here,
I'll fill them up with WINE.
 So let thy Fable now appear,
 I'll answer thee again."

It was a thing that I thought of a lady at Exeter, whom a very empty prodigal man went a courting to, thinking to gain her fortune, as he was in danger of breaking every day; but the lady was told of his circumstances; and one day when he came to dine with her, the lady asked him what he chused to drink? He said wine. The lady had agreed with her servant before, and ordered the gentleman a bottle of wine. The footman brought a bottle corked close, as if it were full of wine, but no wine was in it, and put the bottle on the side table. She desired the pretended gentleman to draw the cork, and help himself to a glass of wine. The gentleman drew the cork, and said, "Oh, madam, this bottle is full of emptiness." "Yes, sir," she replied gravely, "and so are you;" and then laughed at his folly, to make any attempt to come to her. I said Miss Townley might say the same by the Clergy, that they were full of emptiness, by the impudent and ignorant letters they have sent her, which a plough boy would have been ashamed to have sent. This made Joanna see mankind as full of emptiness as the bottle was that the lady produced to the gentleman, that when the cork was drawn there was nothing there; and they have drawn their pens the same, and might well *be ashamed* to own their names; for how could they answer to see their letters with their *broken wisdom*, like the gentleman that went to the lady with a broken fortune? And when he missed his aim there, he soon discovered he was as empty as she shewed him, for he broke soon after; and just so will all their empty wisdom break into folly:—"For they will soon find they have a God to deal with, and not a simple woman, that they would defile and murder—as the two wo-

men mentioned by thy Grandmother ; but now they shall find I WILL AWAKE, and PROTECT THE WOMAN, as the Gentleman did, who rose at midnight to save her life."

" For so I say, my midnight now is past,
To blow the Horn, and shew how all must burst ;
For my Dispatches they shall so appear,
And with the dawning morn begin it here,
To blow the Trumpet at the dawning day,
And with the RISING SUN it now must fly—
To say the Years of Jubilee are come,
The Ransom'd Sinners they may now return ;
And so my Horn that day it shall go through,
And bring the setting Sun before their view,
With the Dispatch that I to all do send :
Because these things I surely did ordain
As Types and Shadows, for to place before ;
And I let Satan for to work it there,
His every cursed art to work in man,
To shew how Woman *felt his awful hand*.
And by his power he made the Woman fall :
I tell you plain, these Men are Types of Hell ;
And Types of Hell you'd let them still appear,
If like the Master I did not appear,
To cast the Villain in the Pit he digg'd,
While all the nations are in sorrow big ;
For big with sorrow all the lands I see,
Just as the woman nam'd by thee.—
And now another Fable I shall place,
And then I'll tell thee how I'll answer this."

It was of a pretended great Gentleman, who went a courting to Ladies at a great distance, and pretended he was a going to marry them, but when they did come, he robbed and murdered them ; and to conceal his villainy, he would make a visit to their parents, to come and see them ; and when the parents affirmed they had not seen their daughters since, nor the maid that attended them, he would pretend to be in the greatest agonies possible, fearing some other rival had run away with them. In this practice he continued for some time ; at last he went a courting to a single lady, who had no parents to protect her at all, and she was jealous of him ; but to find out the truth of her jealousy, she was determined to have a servant man to go with her, and he (the gentleman) had invited another

lady to accompany her ; but as they did not live all on one road, they did not go together, but appointed to meet together at his house. The single lady, that was on horseback, espied him at a great distance from his house, walking with the other lady. She said to her servant man, “ I’ll alight and run in, and search his house,” and charged him not to stir from the place where she left him. She went up stairs, and saw a great many ladies’ hands cut off, stuck full of diamonds and gold rings, and she had the courage to pick up some, and put in her pocket.—She saw written behind the door—

“ Be bold, but not too bold,
“ Lest your hearts’ blood grow cold.”

She had the courage to write in answer—

“ Bold I am, and bold I’ll be,
“ Further I’ll go, and more I’ll see.”

After she had gone through the whole, and had seen the ladies’ rich apparel, which he had taken from them, when he murdered them ; she espied him coming with the lady, and fearing to run out of doors, lest she should be caught, she saw a little door that went in under the stairs, where she slipped in, and pulled fast the door. She heard him say to the lady, her companion was not come, and he would go up stairs and shew her his rooms.—Here her heart began to tremble for her companion ; but knew, if she discovered herself, she could not save the other’s life. The other’s heart began to tremble when he offered to take her up stairs, knowing herself a single lady in the hands of a gentleman ; he then began to force her up stairs, which alarmed her jealousy the more, and she put her hand to the bannister to keep herself back ; and he immediately took out his knife and cut her hand off, and let her know her fatal doom when he had dragged her up stairs. The shrieks and cries of the lady prevented his hearing her get out of the closet that

was under the stairs, and the lady's hand dropped into her lap through a hole in the stairs. She wrapped it in her handkerchief, and ran to her servant, while the bustle of the murder was up stairs, and she rode home as fast as she could. And judging he would come to see her the next day, she invited a large company of ladies and gentlemen to dine with her. He came as she expected, and all the gentlemen and ladies; she sent word she was not very well, that she had got a cold, and begged he would amuse himself with the company till dinner was brought in, and by that time she should be able to get up and come down. In the mean time she ordered her servant to have a strong guard of constables round the house, to take him if he offered to flee through jealousy. When this was done, she had an elegant dinner carried in, and then she entered pale as death, and he professed to be sorry to see her so poorly. She said she hoped she should be better by and by. He then complimented her upon her elegant dinner; she said, 'Yes, sir, but *I have a much finer dish for you than any one that is here.* At these words he turned pale, and jealousy alarmed his breast; he feared that as he had done to others, the Lord would requite him: she immediately ordered her servant to go out and bring in that dish, which she had shewn him. The servant went out and brought in a dish with the ladies' hands, and the rings that he had cut off placed round the dish! He saw his destiny then too late—that the just judgment of God had overtaken him. He fell almost lifeless on the floor, and was taken to jail, where he received the just punishment due to his cursed crimes.

THE ANSWER OF THE SPIRIT.

“Now, Joanna, I will answer thee. As the Lady placed that man's murder before his view, so have I placed Satan's murders before him in thy Sixth Book, shewing how he murdered all the WOMAN'S GOOD

SEED throughout: and now I shall place this to
 ——— and to thee. For that Parable stands a
 Type for *Satan's end*. It was him that worked in
 ———, to desire thee to come to her house; for he
 thought as he had slain the other before, he might
 by arts slay thee also; but as soon as his murderous
 arts appeared, that he had slain all her faith, I took
 thee from the house, and then he followed thee like
 the man in thy Dispute. But I had a strong guard
 of angels round thee, as the Lady had of men; there-
 fore when he told thee to be bold, but not too bold,
 lest thy heart's blood grew cold, it was I that gave
 thee courage to answer, Bold I am and bold I'll be,
 further I'll go, and more I'll see: "

Which gave thee courage to go on,
 And I'll condemn him by thy hand,
 That shall against *him* now appear:
 I'll make the wretch to tremble there,
 When that before him all do come,
 He'll feel his doom is like the man
 That did the woman so betray.
 For so their lives he took away
 In every age that's past and gone.
 But know by wisdom this was done,
 Her jealousy it did appear,
 'To know the truth she ventur'd there,
 And to the house she went alone,
 Until she pass'd through every room,
 Where robes of innocence did lie!
 For his black arts, did them betray,
 And so she saw the rings appear,
 Upon the murder'd fingers there;
 And so the RINGS OF FAITH, I know,
 Are oft by Satan murder'd so.
 Their Rings of Faith he takes away,
 And so their lives he doth betray,
 And strips them of their every robe,
 That should bring them unto their God:
 And so his arts do men betray,
 Their innocence he takes away,
 Until the Ring of Faith be lost,
 And so of murder he doth boast,
 And hath gone on unto this day,
 Until MY WISDOM here did lay,
 To place thee in that Woman's room,
 To bring on him his final doom.
 And so thy faith I strengthen'd on
 For to go on as she began;
 In jealousy thou didst appear;
 To know the truth thou ventur'd there,

And did go on from room to room
 Till thou beganndst to fear thy doom,
 Because a Lady he brought in
 That by his powerful arts he d slain;
 That then the mystery thou didst see,
 That she was murder'd then by *He*,
 In every faith that she had got!!
 But know, before what thou hast wrote,
 " That bold I am, and bold I'll be,
 " Further I'll go, and more I'll see."
 And so alone thou hast travell'd on,
 And wert supported then by man,
 That did in faith stand strong with thee
 His subtle arts that thou might see.
 And so his subtle arts did come,
 The murder'd woman must be known,
 He told her thou shouldst fall the same,
 When by his arts he did inflame
 Her heart in unbelief to burn;
 Then back her cloathing thou didst turn
 That he may now possess the whole,
 For in her heart he strong doth rule.
 And in the end all souls will see,
 The Mysteries deep of *her and thee*.
 Because the likeness doth appear,
 'Thou travellest on in wisdom here;
 Procur'd the words the *Villain spoke*,
 Because *that way* he now shall drop.
 And so like her, thou must go on,
 'Till to the purpose all do come:
 And then thy dying looks they'll see,
 Will fill *his heart* with jealousy.
And soon thy Book shall make him fall;
 And paler than the whited wall,
 I tell thee, thou wilt see the man,
 That hath been guided by his plan.
 So from the woman you see here,
 The way his death must now appear!!!
 But if thy faith should now give up,
 There is no room for man to hope:
 For if the Lady then had died
 In trembling fears, when there she lied,
 His murder then could not appear;
 Had he grown faint and fainted there,
 Before the other's life was fled,
 That he had done the murderous deed,
 Then sure her sight could never come,
 Her fainting fears would her undone;
 And others must have fell the same;
 His practice he would have carried on.
 So by her *Courage* she did save
 Her life that day then from the grave,
 And many others from that doom—
 Discern the Parable, ye men!!
 Because I tell you it goes deep,
 What of this woman now I speak,

For so will be the *end* of *HELL* :
 No more against her do you swell
 Unless your Daughters you'd destroy,
 And he go on for to enjoy
 His murderous schemes, I say, the same,
 And let this Woman you inflame,
 To think of what she did go through,
 To bring the Murderer to your view,
 To stop *his hand* and slay no more—
 And now I'll end this Fable here,
 Which is of Women, that did come ;
 But now I'll bring it unto Man,
 The Marning Drum *the who'e must clear*,
 And let the Fable now appear.

The fable was of a gentleman and his man, who were benighted and came to a private inn. The man went out to rub down the horses ; and putting his hand under the manger for a lock of hay he felt a man's head. He went in and told his master, what house they were in. The master said, if we both go away they will be jealous ; therefore, you go and take my horse and ride to the town as fast as you can, for a regiment of soldiers ; and tell them you are going for a particular paper for me to write on. The man went as his master ordered ; but the ostler came to him, and begged to let him go. The man said, it was as much as his place was worth, for if he let another go in his room he would never keep him another day ; and his master's paper was at a particular shop, and no man could get it but himself. With these arguments he prevailed on the ostler to let him go ; and as fast as his horse could go he went back to the town, which was five or six miles off. After the man was gone some time, two villainse came into the room and asked the master, which should be his murderer ? He said, he hoped neither. They told him, yes, one or the other must. He said then, he hoped they would spare his life till he saw his servant and they might die together. They said, when the servant came back he should meet with the same fate ; but he must die then. When the gentleman found nothing would do, he said, then he hoped

if he must die, they would give him one hour to make his peace with God, as he must die. Devils as they were, the restraining hand of God was with them, that they gave him that hour, and turned up an hour-glass; and there was but a thimble of the sand to run, when they heard the drums of the soldiers beat aloud; then the villains immediately fled, and knew they were betrayed, by the same hands they had betrayed and murdered others; but though they fled they were pursued, and every one was taken; and the house was put down never more to be a public house after, that no more such devils might go in their room, to murder others as they had done.

THE ANSWER OF THE SPIRIT.

“ Now, Joanna, thee I'll answer:

From this Parable appears

The *last hour* is approaching,

And the sand for man is near.

Because *their death for to bring forth*

Satan is strong in man:

And if they do not wisely act,

Their murders all will come,

Because that two, bring to thy view,

At the Lower Moor did die*:

For Satan had inflam'd them so,

That the Devil was in thee:

So both did die, I tell thee why,

By Satan's artful hand,

Because in they he strong appear'd,

For there the *Type* doth stand.

So they are dead and both are fled;

Then let the world take care,

That it don't fall that way to all;

The Alarming Drum is near,

For men to free from misery,

That Satan now would slay.

The travellers they must fall like he

That under the manger lay

Had they not come, in wisdom strong,

In wisdom to appear—

You all must own 'twas wisely done:

The Parable see clear,

That I have plac'd: ye fallen race,

'Tis wisdom now must shine.

I ask what learning then could clear

The man's life at that time?

No; 'twould not do, I tell you so,

Then wisdom's ways now see;

* See page 32, of this Book.

It is by wisdom you must go,
 If now preserv'd you be;
 For wisdom here did bright appear,
 The lives of both to save;
 And wisdom here, I'll prove it clear,
 Must keep you from the grave,
 That Satan here, did strong appear,
 I say to dig for all!!!
 The Alarming Drum will *soon be known*,
 To prove from whence the call;
 For men will see, as deep as he,
 Their lives stand now at stake;
 For Satan's come their lives to claim—
 The Alarming Drum will break:
 Then happy men that now begin
 To see their death is near;
 And by their wisdom will contend,
 To bring MY SOLDIERS near,
 That at the grave their lives to save;
 For Satan threatens so,
 That all their lives he now will have,
 Then let my servants go;
 In wisdom here let them appear
 And all MY SOLDIERS bring.
 It was in wisdom then he said,
 His master plain was seen;
 So wisdom here let it appear,
 Learning will never do;
 For no philosophers could clear,
 Such wisdom to pursue,
 As then was done by they two men;
 Then wisdom fast pursue,
 And then you'll all find in the end
 Like them two you will do:
 Yourselves to free from misery,
 And make your foes be cast;
 Then all the houses I'll put down,
 Where Satan's rage doth burst;
 To murder all, both great and small,
 The single hour they'll see:
 When the *last sand is nearly run*,
Alarming Drums will be
 Their lives to save, when near the grave
 Their deaths seem to appear;
 The Alarming Drum they'll see will come,
 And their deliverance near.
 So thus I'll end, for I intend
 Men's wisdom for to try;
 And from the Parables that are penn'd,
 The end for all draws nigh.
 So MY EXPRESS must thus go forth,
 The dawning day appear—
 And from the rising of the Sun,
 The Fables all are here.

But from the day, I now do say,
 I shall the whole go through,
 And from the Setting of the Sun
 The sparkling light you know,
 That doth appear from Fables here,
 And wise you'll see the end;
 But wisdom's paths despis'd they are;
 'Tis deep what thou hast penn'd.
 So I'll end here, and say no more,
But MY EXPRESS must fly;
 And tell my soldiers to take care,
 The Alarming Drum is nigh.
 The sand's near run, the hour's near gone,
 The manger they will see;
 If they in Wisdom do not come,
 They all will die like HE."

Sunday, 12 o'clock at Night.

FROM MISS TOWNLEY TO MR. SHARP.

Tuesday Afternoon, June 26, 1804.

We have sent away two long letters to the Reverend Mr. Foley, with the events of Monday and to-day, with a very extraordinary Parable explained; but as I could not go through the events of the evening in Mr. Foley's, I shall continue them in your's. And here you may puzzle your head a little more, and wonder from whence the beginning of this all sprung, as the events of the day are all concealed from you; and a wondrous day it was.—A little after ten o'clock last night, Joanna was ordered to take up her bed and walk. She went out of bed and walked hastily up and down the room: at last the SPIRIT OF THE LORD entered into her with POWER, saying, he would fulfil the Parable that she had been writing; for now, HE *had proved the Devil the liar* by the two witnesses; and as Satan had walked up and down the earth hitherto, the Lord would walk up and down the earth now; for he was come in MAJESTY and in POWER, too great for us to bear if he came in his *own* PERSON; we could not bear him in that DIVINE MAJESTY AND POWER, appearing in his own person, speaking in words he was then speaking in her:—How he would claim

the earth for HIS OWN—How he would destroy the works of the Devil—How he was treading the wine press of his Father's wrath against the Devil.—“ But should I appear in my OWN PERSON—Should I appear in MY OWN POWER—Should I appear in my OWN MAJESTY, you would all tremble to stand before ME. Therefore I am come IN SPIRIT in the Woman, to declare my Father's will unto men. You are my two witnesses against the Devil—Fear not Lydia ; be not terrified my friends ; for I AM in THE SPIRIT, and I will destroy your enemy ; I will destroy my adversary.—Warn my disciples ; for I will come in MAJESTY and GREAT POWER ; but how could you bear it, if I came in MYSELF, to declare these things ? No, I tell you, I must come in the Woman, to destroy all the works of the Devil—and in THE WOMAN I NOW APPEAR—Therefore, Satan, feel thy doom ; thou hast belied her—thou first betrayed her—and now she hath obeyed ME thou hast belied her. Therefore thou shalt feel the rod of my vengeance ; and a new gallows shall now come for thee : here are my two witnesses, to witness against thee.—Fear not ye women ; fear not my Lydia ; fear not my Mother ; fear not my Sister—I will be your Saviour—I will be your Conqueror—I will tread the liar between my feet ; he shall feel the weight of my fury ; he shall tremble and fall before ME.—I am present in the WOMAN'S FORM — But in my OWN FORM you could not bear ME—In my OWN FORM you would tremble before ME ; therefore I come in the Woman, in a way that ye can bear, to declare my loving kindness to the children of men.—My FAITHFULNESS and GOODNESS I will not keep back : For with the faithful I will deal faithfully ; and with the upright now I will deal uprightly ; but with the froward I shall deal frowardly ; and with hell I will deal with fury ; for he shall not walk up and down in the earth as he has done ; I will cut him off—and walk up and down in his room ; I will claim the KINGDOM for MY OWN, and I

will walk up and down in it—I will come in MAJESTY—I will come in POWER. But should I appear so now, you women would fear and tremble ! But fear not, ye women, I AM with you—I will protect you—and I will destroy your enemy that came with lies against you. My Promises are sure, and I will fulfil them ; for I said the gallows should be for the liar ; and my lands should come to the heir with my Daughter that spoke the truth. Therefore tremble now, Oh Satan ! thou shalt feel the weight of my fury :—for as thou putttest thy garters across the fan, this day, and thoughtest to thyself it was like Woollands words, throwing villains one on the one side of the gallows and the other on the other ; and so I said, I would throw Satan and his accomplices, that had tied and bound thy feet so long ; for which reason, thou didst throw them so hastily on the floor, and desired Underwood to pick them up and put them into the fire, as thou wouldest never touch them more. And so the fire of my anger shall now destroy all the works of the Devil, and all the powers of the Devil. But here thou must stop, and tell the sense before thou goest further : the greatest part of the words before it came to thy garters, was delivered by me last night, but some words were spoken, that I have not repeated now.” And now I shall speak from myself : After I was ordered to take up my bed and walk, I went immediately out of bed and walked up and down the room, for I knew the Lord did not mean me to take my bed at my back ; so I went out with my pondering thoughts, of the Parable I had been writing in the day, and the abominable lies of the Devil. All of a sudden the Spirit entered in me with such power and fury, that my senses seemed lost ; I felt as though I had power to shake the house down, and yet I felt as though I could walk in air, at the time the Spirit remained in me ; but did not remember many words I said, as they were delivered with such fury that took my senses ; but as soon as

the Spirit had left me, I grew weak as before. Now what was spoke through me last night, I cannot recollect myself, but I was ordered to pen the words, as they were spoken to me now; so Miss Townley and Underwood can be better judges of the likeness of the words than I can; but I perfectly remember these words, "That if he came in his own PERSON, MIGHT, MAJESTY, and POWER, that we women should be afraid." To the best of our remembrance, say Townley and Underwood, they are the very words that were spoken last night, from eleven till twelve, and much more was spoken, as the words flowed much faster than any pen could write them; and the room shook so violently that we were obliged to take the things off the drawers. I laid upon the bed, as perfectly quiet and composed, listening to all she said; Underwood stood at the feet of the bed, looking at her and listening with the same attention; but neither of us felt any fear; and Joanna saith she felt nothing but joy and power.

But here she must introduce a Parable. It was of a Knight that was travelling and benighted; and hearing the mistress of the house, where he stopped, crying out, he asked, What was the matter? They said, she was in child-bed. He went out and looked at the planets, and the child that was that moment born, he believed must be his wife. He went in and asked the farmer, if she was brought to bed? The farmer said, yes. He asked, what it was? He said, a girl. He got lodgings for the gentleman hard by. He finding that child was born for him made him restless all the night. I shall pen the story as I heard it.

The Knight he did tumble and toss in his bed,
 And many strange projects came into his head;
 With a vexing heart, next morning he rose,
 And so to the house of the Farmer he goes,
 And asked the man with a heart full of spite,
 If the Child was alive, that was born the last night?
 "Worthy Sir," says the Farmer, "although I am poor,
 I had one born last night, and six heretofore.
 Four sons and three daughters I now have alive,
 They are all in good health and are likely to thrive."

" Well, then," said the Knight, " if seven you have,
 Give me the younge-t, I'll keep her most brave,
 For I am a Knight of a noble degree,
 And if you will part with the child unto me,
 Full three thousand pounds I'll unto thee give,
 When I from your hand your daughter receive.
 The Father and Mother with tears in their eyes,
 Did hear the kind offer, and both were surpris'd.
 They delivered unto him the sweet babe on that day,
 And with her he rode on till he came to some sea.
 He said if you live, you must be my wife,
 But I am resolv'd to bereave you of life.
 So he took the sweet Babe, and then threw her in—
 But mind how good fortune for her did provide,
 She was then driven back on the waves by the tide,
 And a man that was a fishing as fortune would have—
 When she was a floating along with the wave;
 He then took her up but quite in a maze,
 He kiss'd her, and press'd her, and on her did gaze;
 And said, " he had never a child in his life,
 " And now I will carry this home to my wife."
 The wife was well pleased the child for to see,
 And said " my dear husband, be ruled by me,
 " For as we have no child, if you'll let me alone,
 " We'll keep this dear infant, and call it our own."
 The good man consented, as now we are told,
 And spared for neither silver nor gold;
 Until that she was eleven full years,
 And then her sweet beauty began to appear,
 The Fisherman was drinking one day at an inn,
 And several gentlemen were there drinking with him,
 The woman sent the girl her husband to call home,
 And when she into the drinking room came,
 The gentlemen there were amaz'd for to see,
 The Fisherman's Daughter so full of beauty;
 They asked the Fisherman if the child was his own?
 He replied, on the seas the infant was thrown.
 The knight in the company these words he did hear,
 And said he would give him a thousand for her.

The Fisherman then sold her to the Knight for
 the money; the Knight told the child he would
 send her to London in a coach to a brother of his,
 where she should be brought up like a lady; but
 he wrote a letter and put it in the portmanteau and
 said to his brother—

" With sword or with poison destroy her this night,
 " And not let her live till the next morning light."
 But a thief in the night, with an evil intent,
 To rob the portmanteau immediately went;
 The thief was amazed when he then could not find
 No gold nor no silver, nor nought to his mind,
 But only a letter the which he did read.—

And soon put an end to this treacherous deed:
 The thief read the letter, and had so much grace,
 To tear it and write in the very same place:
 " Dear Brother, receive this Maid now from me,
 " And bring her up well, as a Maiden should be;
 " Let her have good learning, dear Brother, I pray,
 " Let servants wait on her by night and by day,
 " And when that I come, I'll sufficiently pay."
 The Maid was attended most nobly indeed,
 She'd men and maid servants to wait on her with speed.
 Before a twelvemonth this cruel Knight came about——
 And as the Knight and his Brother together did talk,
 He saw the fair Damsel in the garden to walk.
 She look'd then most beautiful, pleasant, and gay,
 Like to the sweet Iris, the Goddess of May:
 He was in a passion when he did her spy,
 And said most angry, " Why, brother, why,
 " Did you not do as in my letter I writ?"
 His brother reply'd, " it is done every bit."
 He shew'd him the letter that very same day,
 The Knight was amaz'd, but nothing did say.
 He said then the Girl shall now go with me;
 And with her he rode, 'till he came to some sea;
 He then look'd upon her with anger and spite,
 And spoke to the Damsel and bid her alight.—
 Then down from her horse she immediately went,
 And trembled to think what was his intent—
 " Ne'er tremble," said he, " for this hour is your last,
 " So pull off your cloathes, I command you in haste."
 The Virgin with tears on her knees did reply,
 Saying, " What have I done, Sir, that now I must die.
 " Oh! pray let me know wherein I did offend,
 " I'll stand on the sand each hour to make you amend."
 He *pull'd off his RING from his finger, and said—*
 " Pray look on it well, for the posey is plain,
 " That you, when you see it, might know it again;
 " I charge you for your life ne'er appear in my sight,
 " For if you do I shall owe you a spite,
 " Unless you do bring the same unto me,"
 With that, he let the Ring drop in the sea.
 Which when he had done, away he did go,
 And left her to wander in sorrow and woe.
 She rambl'd all night, at last did espy
 A homely poor cottage, and to it did lie;
 Being hungry and cold, and her heart full of grief,
 She went to this cottage to ask for relief.
 The people reliev'd her, and the next day
 They got her a service as they do now say,
 At a nobleman's house not far from the place,
 Where she did behave with a most noble grace.

One day she was opening a fish, and saw the
 gold ring, which she perceived with raptures of
 joy. Some years after, the Knight came to the

house where she lived to dine; he perceived the damsel in the gentleman's house, and asked her to take a walk with him, which she complied with; but as soon as he came out of sight of the people, he said, " You strumpet, did I not charge you for your life. never to appear in my sight ?" She hastily answered him, " Not till I did bring the same ring that remember you dropped in the sea," which she returned to him. He received the ring and fell on his knees, and said, " Pardon, fair creature, I humbly pray, for thou hast a million of charms ;" and then he married her, with raptures of joy and love.

THE ANSWER OF THE SPIRIT.

" Now mark the man. The thing was in the Womb of Providence, which he with all his might tried to prevent; but all his schemes would not do. The art of man, or the power of man is as nothing, to fight against the determined decrees of Jehovah. Pride tempted the man to withstand his happy fate, receiving a bride that was beautiful, young, and innocent. To see an infant born of mean parents, he could not bear to think that child should be the partner of his soul to complete his happiness; yet that child perfectly completed it after he had seeked so many ways to destroy it. The ring made him fall at her feet, when she brought him the ring that he had cast away. This child I will place first to my birth, when the star appeared in the East, and the news was brought to the Wise Men, that I was born the PRINCE and SAVIOUR of MANKIND; they sought the young child's life to destroy it, but my flight into Egypt, like the child's being thrown into the sea, preserved my life: but here I know thy heart is puzzled, thy mind is confused—how can I bring the likeness of that child to myself, when I was destroyed and the child was preserved? No, I tell thee, there stands but the shadow, for I must come again in the Woman to fulfil the substance. So I shall go again to the shadow, of the fisherman who

first preserved her life. As Jonah's life was preserved in the sea ; so the man preserved the girl from the seas, to preserve her life for more fatal ruin ; for as thou sayest in thy heart, had not the heavens protected the child, she had better died in her infancy than to be sold as she was into the hands of the Knight, that might have seeked her ruin worse than death, if he had not seeked her death ; but kind Providence had been over-ruling to protect her. And now I shall come to the thief, and compare him with the thief upon the cross, after Judas had betrayed me and sold me. The thief upon the cross reproved the other thief, and spoke of me as the other wrote, —“ Remember me in thy Father's Kingdom.”—

So here we ended, June 27, 1804.

“ But here the subject I shall end,
 Suppose her then to die,
 No further on was my intend,
 To bring it on that way.
 Now, by this letter, I'll suppose
 The shadow to appear,
 And so my likeness then I'll close
 To go no further there.
 My Father's will for to fulfil
 I did go through for man:
 And now go back unto the child,
 How she at first was born:
 A destiny *design'd* to be,
 The PARTNER of man's soul;
 But Satan's arts did swell in he,
 And here's the fate of all.
 The arts of Hell began to swell,
 When I the Woman plac'd
 To be the PARTNER of his soul,
 Then Satan's rage did burst!—
 But puzzling here it doth appear,
 I know thy mind's perplex'd;
 How I this thing can now compare,
 With the Creation fix'd;
 Because the man *was then* the plan,
 As thou the thing dost see;
 That sought the murder of the child,
 And after married she.
 Then how to man can this now stand?
 Is thy enquiry here.
 Then sure the Fall which was from *Heil*
 Doth now in man appear;

'The way thou see the mystery,
 The murder of the child;
 Because by man 'twas carried on,
By Satan's arts beguil'd !!
 I tell thee so the Fall did go,
 And must from man appear—
 'The Fall of Man, I tell the plain
 He cast the Woman there:
 Because 'twas man did her condemn,
 Then now begin to see;
 'The Woman's fall, I tell you all,
 From Satan ne'er could be,
 If man had come in love then strong
 Condemn'd the Serpent first;
 Then I must come in love to man,
 And on the Serpent burst.
 But he did say *another way*,
 And like the Knight appear—
 "The woman she did me betray,
 "And I'll condemn her here;
 "My destiny I now do see
 "Is in the woman plac'd—
 "And now myself I mean to free,
 "And have the woman cast."
 So he appear'd I tell thee there,
 Just like the Knight become—
 "My poverty I now do fear,
 "The woman I'll condemn:"
 So she was cast, the Knight did burst,
 I tell you, like the Child;
 The parents then did give her up,
 And man is surely foil'd:
 Because the RING shall sure be seen,
That in the seas was cast;
 And in the end you'll see it plain,
 MY FISHES so will burst,
 To bring the RING so plain to man
 That they will then fall down,
 And say the RING they do discern,
 The truth in all was found.
 The word at first it so did burst,
 For in the sea, they then will say,
 It was in sorrow cast !!
 The woman on her trembling knees,
 Did then in sorrows burst:
 "What have I done ye simple men?"
 And let her words appear,
 'Tis INNOCENCE *that was betray'd*—
 And see her PARENTS here,
 They gave her up as they did hope
 The man would faithful be;
 And so the fall is then did drop,
 When Satan did act like he;
 To say the child I have beguil'd
 And blessings she shall know.

So now your learned men are foil'd,
 For Satan work'd it so—
 The ruin first from him did burst,
As Satan laid the plan;
 And so I tell you at the last,
 The end will come to man.
 When he do see the mystery,
 How Satan led him on,
 By every art he could invent,
 To frustrate my plan;
 I tell you so, I tell you true,
 This way doth man appear:
 Just like the Fable in your view,
 Mankind have sure been here—
 The planets see, your destiny,
 For heaven first laid the plan;
 The woman should your HELPMATE be,
 Your WEDDED BRIDES become;
 But you went on, ye simple men,
 For to condemn the whole!!!
 And in the seas you threw her then,
 Her seas of sorrow fell.
 To take her out, let no man doubt,
 But I did then ordain,
 And by the PROMISE that I made,
 I brought her out again,
 A BRIDE to MAN—behold MY PLAN,
 And the next PROMISE see,
 That over her, her LORD shall rule,
 And so the end shall be.
 So I'll go on from man to man,
 What sorrows did appear—
 When Heavens protect her at the first,
 By man preserved were;
 That kiss'd and prais'd, and on her gaz'd,
 And call'd her then his own.
 And as a child he did preserve,
Until the gold did come;
 Then he betray'd, the child misled,
 For cursed gold was cast:
 You all must see the mystery,
 The way the Fable's plac'd:
 Sold unto one that then did come
 Her life for to betray—
 But mark the *thief* was found in man,
 That sav'd her LIFE that day.
 Because he tore what did appear,
 Her life for to destroy:
 And mark the words were written there—
 She honour should enjoy;
 And honour then to her did come—
 But hear the lines go deep!!!
 The Knight did to his Brother come,
 While conscience was asleep:
 "You should have done as I commanded,"
 The Knight to him did cry.

When in the garden he saw her stand,
 The GIRL *he doom'd to die !!!*
 His Brother then he did begin
 To answer, "it is so,
 "Your Letter see 'tis done by me;"
 And did the Letter shew.
 Where, in a maze, the Knight did gaze,
 And marvell'd how 'twas so;
 The Letter there did so appear,
So different wrote by he ;
 Her murder there for to appear,
 And now preserv'd to be!!!
 "In written hand my name doth stand,
 "But who did forge it here
 "I do not know"—the Knight thought so
 "My deeds shall not appear.
 "My Brother's blind, I now do find,
 "To what I said before :
 "I have not courage in my mind,
 "To name the deed once more;
 "So I'll conceal, and not reveal,
 "What in my heart doth lie;
 "The murder here shall now appear
 "Conceal'd from man to die :
 "So now with me the child shall be,
 "And I'll destroy the whole."
 So in disguise, before their eyes,
 He thought to make her fall :
 When in his hand the child did stand,
 He took her then with he;
 And when the seas he did command,
 Her sorrows let her see:
 "The seas are burst, and you are cast,
 "And now condemn'd to die;
 "Take off your cloathing at the last,"
 Was then his every cry.
 But she did not behold the stroke
 Did to her heart appear;
 And ask'd what evil she had wrought
 That she must perish there ?
 Upon the sand she said she'd stand
 Each hour to appear,
 For to make him every amends,
 If she did offend him there.
 Then from the RING he did begin
 To bring it to her view;
 And bid her see the posey plain,
 That she the RING *might know ;*
 If e'er again it should be seen
 To come before her view,
 Then she might boldly answer him,
 From his own words pursue:

"You charged me" the child might say,

"Never for to appear,

"Unless the ring that I could bring,

"You in the seas dropt there."

So seas came on, and sorrows strong,

She wander'd then alone,

Without a friend for to defend,

To HEAVEN was all her moan ;

Then I did provide, as it was said,

Her strangers, in distress,

That did protect her in the night,

And calm'd her grief to rest.

The service there she did prepare,

And friends she there did see ;

Because the maid beloved were,

Then in the house you see ;

Her place not high, you all may cry,

A skulion maid become ;

And so the fish was clean'd by she,

Where she did find the RING

She kept with joy—would not destroy,

Though she might sold it there,

And bought her clothing at that time,

More fit for her to wear.

But she did not—now mark her lot,

By FAITH she kept the RING,

Because she judg'd her every lot

Depended on the thing.

If ever more he should appear,

The RING her LIFE must save—

And as her FAITH to her was then,

The end it so did prove—

Because the Knight before your sight,

Did unto her appear,

When coming to her master's house,

He saw the damsel there,

Which made him *swell in rage from Hell*—

"Can I not her destroy ?

"It is by arts, I do know well,

"Her life I must enjoy:

"Begin by love the cause to prove,

"And take her from men's power,

"And when alone she makes her moan,

"I may her life devour."

So thus went on the arts of man—

A *Heart* in disguise;

Because before him I did stand,

To make him act so wise;

The RING at first for to be cast,

And say she might appear,

If e'er such wonder it should burst,

For her to see it more.

But wonders then, ye simple men,

Did unto him appear;

When she did remind him of his words,
 And shew'd the RING was there.
 Then from the RING I'll now begin,
 All *Satan's power was broke—*
 And as a man he there did stand,
 Or did before her drop—
 " Pardon, said he in agony,
 " For wonders I behold!!!
 " Millions of charms in thee must be,
 " My fluttering heart grows cold;
 " When I look back upon the stroke,
 " How oft I've seek'd to slay
 " The beauty bright before my sight,"
 " That doth in wonders lay:
 Wonders at first to me did burst
 " When I the star beheld,
 " That such an infant then was born
 " For me to cloath with gold.
 " No beauty then to me was seen
 " To see a helpless child,
 " Born of such parents that were mean,
 " A Knight's heart to beguile;
 " Ladies of fame I thought to claim,
 " In title great with me;
 " Therefore the heavens I judg'd unkind,
 " To shew such destiny
 " As did appear to me then clear,
 " To let myself down low;
 " But by the wonders that are here,
 " No Knight so high can go;
 " For where is one on earth can come,
 " To shew that heaven's so kind,
 " Such wonders for them e'er had done,
 " To prove that love divine
 " Have loved she from infancy,
 " And Heavens did guard her so;
 " Though Satan strong did seek her life
 " In me, I well do know;
 " Because my plan I must condemn,
 " A murderer from the first;
 " And so by arts I still went on,
 " Till Innocence did burst;
 " With truth appear before me there,
 " And wonders to behold,
 " None but a God kept off my rod,
 " Though it made her heart grow cold,
 " When I appear'd her murderer there
 " To see her on the sand:
 " But being moved by her tears,
 " I did the RING command,
 " That she must bring ere she was seen
 " Before me to appear.
 " I ne'er could thought such wondrous thing
 " That heaven protected her.

" The RING to gain, ye simple men,
 " Let all your BRIDES appear,
 " With all their COSTLY DIADEMS,
 " But here's the GREATEST here.
 " To see the RING that I did fling,
 " And in the *seas did cast*,
 " And HEAVENS a Fish prepar'd for her
 " To bring it me at last;
 " I well might fall, I tell you all,
 " At HEAVEN's divine decrees;
 " You see her beauty is not small—
 " I now adore HIS ways,
 " That did her protect, and me kept back
 " From every fatal blow,
 " That Satan worked in my heart;
 " And 'twas from him I know,
 " That I went on in arts so strong,
 " While HEAVENS protect MY BRIDE,
 " That closer to my heart is come,
 " No millions here applied."
 Compar'd with SHE, the man did say,
 Her charms were millions there.
 I'll answer thee another day,
 My Bible so compare:
 But men I'll see what in them be,
 Their judgment let them pass;
 And then I'll prove the mystery,
 My Bible so is plac'd;
 And so must end, I say to men,
 If you your Bibles see;
 As he the planets did discern,
 Her murderer he can't be.
 So now in print let this appear
 To *try the heads* of men,
 And with their BIBLES this compare,
 And like the Knight become,
 That heard the cry, as he did say,
 The mother and the child;
 He view'd the planets for to see
 What fortune on him smil'd;
 And did discern in her his own,
 Which he did first reject;
 Till heavenly stars made her his own,
 By WONDERS to protect.
 So wonders here do strong appear,
 Much greater than the child:
 Which in the end you'll all see clear,
 BLESS GOD *you all were foil'd*.
 Her life to kill, her blood to spill,
 Like him you do pursue;
 But sure like him your end will come,
 Whose hearts are just and true;
 Like him relent, like him repent,
 When you her tears do see;

And say—" the RING if it can be seen
 " We'll gladly wed with thee.
 " So now we'll try where this doth lie,
 " The wonders do appear;
 " Then like the man we all shall stand,
 " And say her charms are great,
 " And all is done by Heaven's command,
 " Though we laid every net,
 " To frustrate HIS just decrees,
 " That do in WISDOM shine.
 " But how can man with Heavens contend?
 " The folly of mankind
 " We plain do see, for now like he,
 " We'll fall before HIS feet.
 " For though the shadow stands in she
 " 'Tis Christ made her complete,
 " Our helpmate here for to appear:
 " Bring back the RING again,
 " Then the New Covenant is clear,
 " The Bible we see plain,
 " Is come to man just like the Ring,
 " That he cast in the sea,
 " And by the fish it plain is seen,
 " He hath brought it back this way;
 " Again the same, we know HIS NAME,
 " JEHOVAH this hath done;"
 Then now see clear the Marriage here,
 The MARRIAGE OF THE LAMB.

THE END.

LONDON: PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;
 AND SOLD BY E. J. FIELD, NO. 2, HIGH STREET, ST. GILES'S,
 TWO DOORS FROM THE ANGEL INN; AND
 THE MISS EVELEIGHS, ST. SIDWELL'S, EXETER.

1804.

[Price Eighteen Pence.]

AN
EXPLANATION
OF THE
PARABLES

PUBLISHED IN 1804.

AS the Two Books of PARABLES, which have been a stumbling-block to me and to many others, are more deep, weighty, and clear, to shew the end of all things to mankind, than any books I have written; I shall now give the public my own pondering thoughts concerning them, and the merciful manner the Lord has condescended to make every crooked path straight before me, and unveiled the mysteries in them, so that I have been lost in wonder and surprise, to see the weakness of my own judgment, and the folly of my own heart, when the Lord was pleased to condescend to unveil his hidden wisdom that was concealed from me.

But first I shall give a short account of my own folly, and then shew how the whole is explained. Though I have been often reprov'd concerning my jealousy of putting in print those Parables, and all the simple history of my Life; yet on reading them over I felt a jealousy arise in my heart, whether there was a possibility of my being deceived, by the directions of a wrong spirit, to put them in print; as I knew my Visitations at Bristol were stronger than I ever experienced before or since; and the powers of darkness often assaulting me, my earnest prayer and petition was, to know if the Lord had permitted a wrong spirit to deceive me, for ends unknown; and fearing I might be in a sin, in disliking the Parables, if they were from the Lord, as taking in question his wisdom, that I well knew could never

A

err ; for if the Lord had commanded , I well knew he had wise ends in it ; and though my own life appeared simple likewise, to put in print the private thoughts of my heart, as well as my public actions, fearing at that time I should disobey, if I concealed any thing, as I was ordered to put the whole in print ; but when I read it over, thinking my history appeared simple and foolish, I thought that I might have concealed the thoughts of my heart, if the Lord had not wise ends in commanding the whole to go in print ; and as the sense of the books was concealed from me, my petitions were earnest that the Lord would be pleased to make it clear before me ; upon which, in his unbounded mercies and goodness, he was pleased to set a Sign before me, with the following words :

“ If the Sign come true that I have placed before thee, perfectly so will mankind see every substance follow the likeness of the Parables I ordered thee to put in print. Every one of them will be clearly discerned in the end, and every thing that happened to thee at Bristol. However strange the parables may appear to thee, they will find every one is a type of the end ; every horror that was in thy heart, every temptation of the devil, and every strong assault that he made against thee, will be severely felt by the unbelieving world ; every agony in thy heart, and every suffering thou didst go through will be severely felt in the end, by those who mock the coming of their Lord ; and every comfort thou receivedst, every strength of my Spirit thou didst feel, and every strong visitation thou hadst from me, will be felt by believers in the end : for my Spirit will be strong to support my friends, while Satan’s fury will be strong to wound my enemies. Because his friends are my foes ; and yet they will find he is good to none, as I have told thee, but full of cruelty, malice, and envy against all the human race : and thus, I tell thee, they will feel the severity of his being a master, to those who are willing to be his servants ; and thou hast felt but the

shadow of his fury on the one hand, and but the shadow of my mercy and goodness on the other. When I come to shake the fabric of the earth, as thou shakedst thy brother's house, every thing that happened to thee at Bristol, they will find are deep types and shadows of the end, and a comfort to strengthen believers."

In a few days the Sign set before me was fulfilled ; and I was ordered to open my Bible, which I did ; it was in the 1. and 3. chapters of *Ezekiel*, to which I was answered in the following manner, from the first Chapter :

"Now come to the wheels that brought the rings, which thou by no means canst understand ; neither can any man understand the chapter, or understand the vision that was shewn to the prophet. And now I ask thee, to what purpose this vision was shewn to the prophet, that no man can understand ? or of what use is it to mankind, if it is not designed to be understood, that these things stand for the end ? Now I shall answer thee from this vision. The appearance of wheels within wheels shews the wondrous works of your CREATOR, that the wheels of providence and my decrees were not understood ; they have been as great mysteries to mankind as this chapter appears to thee ; but this chapter sheweth you all the end, when my Spirit begins to work on all the living creatures, and to give a new life to mankind. As marvellous as this chapter appears, of seeing the wheels turn round, and such strange living creatures appear to move, as the Spirit leads them, so strange will the end appear, when I come to give new life to the whole ; therefore I tell thee, the meaning of the chapter never can be understood by man, why these living creatures appeared in the likeness of man and beast, as the mixture is here described ; and yet, I tell thee, this is the state of man ; tainted by Satan and by sin, these mixtures appear in him. But do men vainly suppose, that

these living creatures would have appeared in a vision, in such a wonderful manner, to the prophet, if they had not alluded to man? for the spirit of the living creatures was in the wheels. This is to shew you all, that the spirit of man is in the wheel of Providence, that must run on my appointed time, before I come to lift them up. But was I to explain to thee all the meaning of the chapter, of the running of the wheels, the meaning of the rings, and the living creatures, that then appeared, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood they let down their wings—were these mysteries all explained, but few men would believe them. But now I shall come to the wings of a bird. Know what I have already told thee: a bird may fly from you; a bird may fly to you; because his wings carrieth him whither he pleaseth; perfectly so is the state of man: they fly from ME by temptations, while Satan's power remaineth; but when my power begins to appear, to destroy all his works, then the wings of men must all fall down, and they will no longer fly from ME. Therefore, I tell thee, this vision stands deep for the end, if men have wisdom to discern from what I have said: and know what I have said in thy writings—my chariot wheels shall not delay, but my Spirit shall come to raise men up, that they may move round with ME, and let down their wings from flying from ME, when I come to shake terribly the earth: as I told thee in the beginning, the voice of the Lord shall shake terribly the earth; and to these chapters I directed thy hand, that thou drewest no judgment from the first chapter; but wast deeply affected with the second—And they will find there is a prophet amongst them, where all dark sayings shall be brought to light.

And now I shall explain to thee further from the words of Ezekiel, and the manner of my visitation to thee at Bristol. Now mark *Chapter, ii. 2*,
 “ And the Spirit entered into me, when he spoke

unto me, and set me upon my feet, that I heard him that spoke unto me."—Now remember, these were the chapters I directed thy hand to in ninety-three, when I sent thee to warn the Methodists; from which chapter thou judgedst of their rebellion, and their refusing to hear the warning, which proved to thee, according to the words I spoke to the prophet of old, that in like manner it happened to thee concerning them.

And now come to my visitation to thee at Bristol: and know it was plain to thee, and to my handmaids that were with thee, how my Spirit entered into thee, when I spoke in thee in power; and how thou didst hear the words; then now discern what was spoken at that time, and what I told thee should come to men and devils—that hell should tremble and fear; for I would come to redeem man: but they should not go on to bruise my heel; for I should bruise the serpent's head: that I should shake the fabric of the earth: and make men to tremble and be in agonies, that know not the days of their visitation*. For this is the meaning of the words, if men understand them. Here the words were spoken plainly of the end, according to the parables I ordered thee to bring forward, if men have sense to understand the meaning of the words, and the meaning of the parables, in what manner I have placed them for men and devils. Here let the eyes of men's understanding be opened and discern in what manner my Spirit entered into thee, and what words I spoke in thee, before I ordered the parables to be called forward and go in print; and then discern the parables, in what manner they were brought forward, like the words I spoke in thee, which ye may discern from the FLOCK OF SHEEP, how the innocent sheep brought the murderer to his destiny, and he died for the crime that he had com-

* See page 17 of Mr. Foley's Book, What manner of Communications are these.

mitted, which was before concealed from man* ; and by a remarkable hand of providence, that murder was brought to light ; and so they will all find it is by the same wonderful hand of Providence, that the murder committed in the Fall, by the subtlety of Satan, is brought to light, the way he shall receive his punishment, perfectly as I spoke within thee, saying, Hell should tremble and fear. So let men weigh my words with the parable, that I ordered thee first to bring forward, after this visitation, saying, what I should do to the powers of darkness. Let them mark the first parable of the FLOCK OF SHEEP ; and then discern how it was explained of the man's being a type of Satan, that was brought to light by the SHEEP ; but let them know that I am the SHEPHERD to bring forward my Sheep ; and it is I must reveal the mystery, in what manner the promise stood ; and how it must be fulfilled. And let them discern, from the parable, that the man was not hanged for the first crime he committed ; and yet it was that crime that followed him, which caused the other ; because it was in judgment against the crime that was concealed, that the sheep stood before him, and made him suffer for the crime he had first committed, though he was cast another way. And here you may all see the likeness of the FALL ; the adversary of mankind, that caused the fall, was not then brought to justice, to suffer for the crime ; and yet for that crime, just judgment was passed upon him, that in due time should overtake him : yet these knowledges were as much concealed from man, as the knowledge of the murder was from the judge : and therefore the judges of this age are stumbled like him ; and so they will go on until all mysteries are made plain before them, to discern the parables, and how they are placed. And here is a parable that stands deep with the words I said to thee,—“ I would bind the

* See page 1 of Mr. Sharp's Book, called 'The Flock of Sheep.

tempter to his den—and shake the fabric of the earth, as thou shakedst thy brother's house. And full as marvellous as the parable is, of the sheep bringing the murder to light, that it should not go unpunished, as marvellous are my ways and decrees, to bring to light the hidden things that are done in darkness, concealed from the knowledge of man, that justice may take place in the end.

And now mark the next parable, that I ordered thee to bring forward, was the HERMIT IN DISGUISE * : and now mark from the parable I told thee before, of the Sheep in Disguise ; because it was in disguise he appeared to steal the sheep, when in reality he tried to shun them ; and so in disguise have all my footsteps appeared to Satan, and to mankind, when I suffered myself to be betrayed and put to death by men. My disguise was unknown to him, and to my disciples, in what manner I should come again to bring the guilt on his head. All my threatenings stand to man throughout the Scriptures, that man might fear : few Scriptures are understood by man, how they stand for the destruction of evil, for Satan's power to be destroyed. And now I shall tell thee my disguise, unknown to men and devils : when I took man's nature upon ME, and came in the Flesh, and suffered myself to be tempted by the devil, as man is tempted and tried, to be a witness against all his arts ; thus in disguise I suffered as a man ; but how could I come as a God, to suffer Satan to tempt ME to fall down and worship him ? This could not be done, as a God ; it must be suffered in disguise, as a man : and in like manner I went on, through my Gospel, in disguise and appearance like a man, who had not power to save my Life, when I came upon the Cross. But had not my Love, like the Hermit, been great for mankind, to lay down my life for their sakes, which I had power to raise again—had not this been

* See page 26 of the Book called **The Flock of Sheep.**

my Love, to destroy my Rival, in the end, whose arts are to draw mankind from ME, I should as easily have shewn them I could save my Life on the Cross, as when I arose on the third day. Therefore, as Man, I came in disguise, to bear all their mockery, their shame, and contempt, that they cast on ME. This I bore, as Man, and disguised myself of being God, or having power with God, to destroy mine enemies ; but had I done it at that time, I must have destroyed the WHEAT with the *Tares*: for how could I preserve MAN, and destroy the power of *Satan*, in justice to my FATHER's honour to bruise his *Head*, before I had suffered him to bruise my HEEL ? But how could my Heel be bruised by the malice of men, if I had not appeared in disguise amongst them, to be in the Flesh like man, and conceal my power on the Cross ? Here was our Love united together, for ME to act in disguise, and my Father's power concealed, to fulfil the one, and have my Heel bruised, that I might come again in honour and glory, to bruise the Serpent's head, as I told thee, when I spoke so powerfully in thee—That hell should tremble, and should fear—that I would bind the tempter to his den—and destroy his power, as the Hermit in Disguise destroyed the power of his adversary. And those whose hearts are up unto ME, longing for my return, to come and possess the Kingdom, as the woman longed for the return of her lover, to possess his hand and heart, will find my Love unveiled, and shewn to them in their distress, as the man shewed his : but as disguise was in the body, when I came amongst mankind, that it was but few knew who I was, so I have led thee on in the Spirit, in such disguise, that thou hast often taken in question, whether it was thy Lord or not, that in all things led thee on, to put these simple things in print : and many minds have been like thine, not discerning the depth of the whole, while the unbelieving world would no more believe it was

the command of the Lord, to lead thee on in this simple manner, than the enemy to the lady would believe it was her lover went on in that disguise with him, to bring the mysteries all to light. The one appears as simple to mankind as the other : and so my Death appeared simple to the JEWS ; they could not believe the Son of God would suffer such shame and reproach for man ; and give up my Life to their malice in the end ; my Gospel appears more foolish to them than thy Books of Parables can appear to mankind : but how could I bring men to my Gospel, and point out my Love to men, what I suffered for their sakes, to fulfil my Father's will, and destroy the works of the devil, to bring men back to our likeness ? All my sufferings, and all my life, appear to them weak and simple, not consistent with the wisdom and power of a God ; but how could I convince men of the whole, if I did not come in the Spirit, in the same simple way, to mankind, and choose a weak foolish instrument to work by, that had no wisdom of her own to frustrate my designs, that all may be brought forward as simply as my Gospel appears to them ?—And here, I tell thee, is the Hermit in Disguise, to see the wisdom of a God act in so simple a way with man : but where is the man that can any more look into the wisdom of a God, than ye can look into the fervent sun ? Clouds I have told thee must cover the one, as its dazzling brightness in all its splendour is too strong for your eyes to look into ; perfectly so are my ways and wisdom too dazzlingly bright for your understanding, which no man living could bear or understand, was I to appear in my full splendour of wisdom, without putting a veil between. Therefore all men will find the parable true, that my dealing with man is like the Hermit in Disguise, before I have destroyed my rival foe ; then will the veil of the covering fall, and men will discern

the wisdom of their God, in what manner I have led them on for their good.

And now come to the next Parable, that I ordered thee to put in print*; and then discern the words I spoke—"That I should conquer in the woman's form." Then know, it is by my Spirit, and by my Power, the adversary must be cast and brought to justice, as the lady brought the man; but can this wondrous working be done by a woman, to have your enemy destroyed, whom I said was a murderer from the beginning? can this murderer be tried and cast, without my Spirit, and without my power? It must be my Spirit to direct, my Wisdom to bring all dark sayings to light, and my Power to execute;—all must be done by ME, though worked by a simple instrument, that is but as clay in the hands of the potter:—and know, with clay I made the salve to anoint the eyes of the blind; then if my spittle upon the clay wrought so great a cure for man; let them know, when my Spirit in power visits strongly the house of clay, it must be eye-salve to the blind: for this is the way I shall open their eyes. And now let men discern these Parables deeply, how I ordered them to be brought forward, and what I compared their likeness to, after my Spirit had entered thee, speaking in such powerful manner, to be discerned by all around you; and now, to open the eyes of your understanding, all must discern the words that were first spoken, before I ordered the parables to be brought forward; and then place the likeness of the parables, and what I compared them to, with the likeness of my words; and all was done in the secret chamber, when I ordered thee to be kept secret, that none but those I placed around thee should enter thy room; but what was done in the

* See page 70 of the book called "The Flock of Sheep."

secret chamber must be revealed on the house top, that my Gospel may be fulfilled.

And now come to the other Parable, that I ordered thee to place next* ; and mark the words I spoke in thee—" All should begin to enquire, like thee, the way they were betrayed ; and like thee should their fears come on ; and then like thee I should preserve them." Then now mark the parable ; they found they were betrayed into the hands of an enemy, and their lives were in danger ; in their fears they were alarmed, and began with wisdom to seek a way to shun their dangers ; and like thee they were preserved. So now discern this parable, with the words I spoke to thee ; and then they will see I brought forward parables plain before them, to shew them the likeness of my Words, how I should fulfil them ; and from the Parables you may see how the wise will see their dangers, fear them, and shun them, while the others will be like the parable I shewed thee of the Lady that mocked the Warning, though so often repeated before destruction came upon her † : and these were the words I spoke within thee—how men and devils would tremble and fear ; and what horror would be in some that mocked the warning, when I come. So let men discern all the words I spoke within thee, and then they will see the parables, what likeness there is in them to fulfil the words I spoke in thee.

So now discern the end of the Parable of the Knight, how the decrees of the woman could not be frustrated ‡ ; and so I told thee of my decrees, they were fixed and decreed from the foundation of the world ; and in my Gospel I have shewn them I should come again in might, majesty, and glory, to bring in the Redemption of Man ; therefore I brought forward a parable of a temporal decree, that

* See page 75 of the Flock of Sheep.

† See p. 89 of What manner of Communications are these.

‡ See p. 81 of the Flock of Sheep.

no art nor malice, pride nor envy could frustrate ; so judge from the Parables, how firm are my decrees to fulfil every word I spoke in thee. And here I have given them line upon line, precept upon precept ; here a little and there a little, that they may be broken, snared, and taken ; that meaneth, the unbelieving world, that hath erred in judgment, and stumbled in visions ; but the wise will see it, and consider how deep are the words I spoke in thee ; and then they will see the likeness of the Parables, and know they were brought forward by the wisdom of a God, to shew you all the end is at hand, and shew you what the end will be.

And now I shall come to the Dreams that followed. In like manner let them appear. And now discern from the first dream that I ordered thee to put in print, brought forward like the parables ; how he followed the warning, and was enriched thereby * ; and now discern, how the dream is like the parable, where Providence enriched them both ; the one following the directions of his dream, and the other a firm decree : and so were the dreams in my Gospel, that were sent as warnings in the beginning unto Joseph, concerning my Birth ; and how he was warned to flee into Egypt, in a dream. And now mark thy own dreams, of what I warned thee in the beginning of my Visitation to man ; and shewed thee in dreams how many would be convinced ; and the happy end of those that were convinced ; and how I shewed thee in thy dream of the Sheep in the Air † ; and so I tell thee from these dreams, that I ordered thee to bring forward, they are parables of the end, unto such as have faith to believe in the dreams and visions I shewed thee, as the man believed in the dream that was shewn to him : For these dreams were ordered to be brought

* See p. 26 of What manner of Communications are these ; but the beginning of the dream being omitted there, it was afterwards inserted in Mr. Foley's Answer to the World, p. 15

† See p. 159 of the Strange Effects of Faith, Part IV.

forward like the parables. So now discern the earthly grandeur and riches he got by his faith in a dream ; but how much greater is the spiritual happiness, and every blessing I have in store for man, that lie concealed, like the gold that he digged deep to find : and this is what I likened the Kingdom of Heaven to—a Pearl of great Price, that ye must dig deep to find, when I come to bring in your Redemption, and bring the Kingdom of God to man : They are like the treasures hid in a field, or in the garden, concealed from man, like the dream that was shewn to him. So here is the likeness, from the Dream, as well as from the Parables, fables of old that I ordered thee to bring forward, to shew you the end.

And now discern the other dream, of the Master that saved the life of his Servant *; and this is a likeness of mankind, who are alarmed to give the warning ; and on some minds they will prevail to save others from destruction. And now discern deeply the exertion of the man, who listened to persuasions at first ; but being warned again and again, his resolution was fixed at last to save the life of his servant, as you see his conduct appear ; and perfectly so they will see the end ; many like him that will listen to persuasions, and not regard the warning at first, after seeing repeated warnings, and the dangers rolling on, they will be awakened at last ; and by so doing awaken others, to snatch men as brands from the burning, as he snatched his servant from destruction. So if men discern the Dreams, they will see them like the Fables ; for in one likeness they both appear : He that saw his danger at the inn, and he that saw the danger by the dream.

And now discern the other dreams, of those who were careless of the warning, and were destroyed, according to their dreams, by their enemies, that

* See page 71 of What manner of Communications are these.

appeared in different forms to them in a dream, and the places shewn to both, how they ought to shun the mark where destruction stood in their way ; but this mark they did not shun, though the warning had been given them in a dream, what places they ought to shun * ; but like the Lady, they went on, who despised the warning until destruction came upon her.

So now let men discern in what manner and what likeness the parables and dreams stand together, that I ordered thee to bring forward, as a warning to mankind ; and let them weigh them deeply with the words I spoke in thee, before I ordered thee to bring these things forward ; then they will see the sense and meaning of all the words I spoke in thee, when my Spirit entered strong within thee, to speak in love and anger ; anger against thine adversary, whose temptations had been as strong, to seek thy destruction, as the gardener's arts to murder the woman ; and as the enemy in the house came to murder the gentleman, in like manner came Satan's arts to murder thee, by temptations, before I came in power to prevent him, and plainly told thee how I should act according to the parable I brought to thy remembrance of the Hermit in Disguise : I said it was my love to destroy the adversary of mankind ; but those that refuse my love, and despise my invitation, I told thee they had to fear at last the dreadful horrors thou felt at first. Therefore they must deeply mark how thy fears were first alarmed, before my Spirit came strong to thee ; and then discern the words I spoke ; weigh them with the parables, and they will judge of the end ; as horror and despair was the end of some ; but a happy deliverance the end of others : and this will be felt by all nations ; as these Books tell you the end.—

And now come to thy own History, which I or-

* See page 61 of the Flock of Sheep.

dered thee so particularly to put in print, to shew mankind my firm decrees concerning thee, that I had designed thee for such a work as this ; that no man should have power over thee to keep thee back from obeying my commands ; but how could this so clearly appear, to shew it was the decrees of Heaven to keep thee from man's having a power over thee, as being united in marriage, if I had not ordered thy simple history to appear ? Are there not thousands unmarried, as well as thee, and live to be old without husbands ? Therefore being unmarried could not appear to be my firm decrees to keep thee single, if thy life did not appear, to shew them all, it was my decrees, like the decrees of the Knight, and the decrees of Providence, that I have told thee are fixed to fulfil my decrees in the end, that the single woman is to the Lord, not to be in bondage with any man, when I come to be her Director, her Guide, and her Deliverer. This must begin with a single woman, kept by my power, as appeareth in thy history ; and however simple it may appear to thee, it was my command, to shew my firm decrees, that thou couldest not alter ; though thy heart and mind was often inclined to alter them, by the love thou bearedst to man, in the days of thy youth ; but all thy lovers were broken off by ME.

Now perfectly like thy History, that thou hadst not power over thyself to enter into wedlock with man, as my decrees were fixed another way ; so all men will find in the end, my decrees have been fixed in thee, that thou hast not power in thyself to act another way. And now reflect with thyself, how often the persuasions of men have filled thee with jealousy, fearing a wrong Spirit might deceive thee ; thou hast often thought to give up the whole ; yet these resolutions thou hadst no more power to put in execution, than thou hadst power to return back to thy lovers, when thy heart was so inclined. So from the history of thy life my fixed decrees must appear

to man, that as clay in the hands of the potter, thy life hath been in my hands, to guide and guard thee in every thing. And now if men discern thy life, they will see it like the parable I ordered thee to bring forward, a fixed decree that could not be altered, as it was in the Parable of the Knight ; and this all men may discern, if they weigh thy history deeply. But how could my decrees appear so firm in thee, like the parable I ordered thee to bring forward, if thy simple life did not appear, to shew my decrees ? And now from this, let all men judge whether the Creator of the universe, the Governor of all things, would in so singular a manner have kept thy life from the world, from the power of man, that no restraint should be laid by him, to prevent thee from going on and obey the command of the Spirit, that was invisible to every eye, had not the Spirit been from ME the living Lord ? Do men vainly suppose I should have kept thee in such a powerful manner, for a wrong spirit to have power over thee ? Then I ask them what they judge of ME ? Therefore all men will find, simple as thy life appears, to be in print, it was my command to have it appear, that men may judge for themselves of my decrees ; and to confound their arguments, to say an evil spirit had power over thee, to keep thee in this manner.

I permitted thy Trials and Temptations, and ordered them to go in print likewise, that all men might see, if thou hadst been led by an evil spirit, that had power over thee, by that evil spirit thou wouldest have fallen in the days of temptation ; and this every man of sense will discern, if they deeply weigh the whole together, that the power of an evil spirit would not have kept thee from evil, when strong temptations were laid before thee. Therefore I ordered the whole to go in print, and the truth to appear, while thy enemies were living to answer for themselves, if any thing false was brought forward by thee ; therefore my wisdom was concealed from

thee, for what ends the whole was done :—for ends to open the eyes of the blind, and unstop the ears of the deaf, to confound thy adversaries, and thy enemies, and to shame all gainsayers, who allude all my power, my wisdom, and my directions, to bring all dark sayings to light, and fulfil my fixed decrees from the foundation of the world, to an evil spirit ; for this by ignorant men is placed to the power of the devil ; but, from thy history, let them answer, what power kept thee from falling into evil, when the subtle arts of men and devils were laid for thee ? These things I ordered to appear to fill men's mouths with arguments, and to confound all gainsayers ; so ponder no more of thy foolish life, how simple it appears to mankind. But let them all discern, it was I that directed thee to the house *, and permitted thee to be tried and tempted, to shew thy accusers, by what power thou wast kept from falling into evil ; and to bring forward the parable to mankind, how much like him are professed Christians, that boast of their christian love to ME, and with what ingratitude they now act, to turn their pretended love into malice and revenge against ME, now I am coming in the Spirit, to destroy their adversary, and my adversary : for there I tell thee is a parable that stands deep with mankind ; and a parable that stands deep for the end, when every truth is brought to light, as I ordered thee to bring to light every thing that was done in that house : and this, every man will find in the end, is like the words I spoke in thee, of the horror and confusion that would be in some, when I come in might, majesty, and power, to complete the whole.

Here I have shewed thee, from the words I spoke in thee at first, and all the parables I ordered thee to bring forward, with the history of thy life, how the whole agree together, if men have wisdom to dis-

* See the account of Mr. Wills's house in p. 18 of the Flock of Sheep; and p. 69 of Mr. J. Southcott's Book.

cern the likeness; and when the eyes of their understanding be opened the wise will see it, and consider, how from a few words being spoken I went on to shew them how these things should be fulfilled. And here I shall end with thy Books for the present, and bring them from thy Books to my Bible.

These few words I spoke in the creation, when I laid the foundation of the world, and said, Let us make man in our own likeness; but said, the man was not good alone; I would make a Helpmate for him, which I did in the Woman; and then discern the Words I said in the Fall, when horror and despair came upon the man and the woman, seeking to shun ME, knowing what they had done. In this despair the Man cast his blame on ME; but the Woman cast it on the Serpent that betrayed her. And now discern the words I spoke—I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy Head, and thou shalt bruise his Heel. Here were few words spoken in the beginning, like the few words I spoke in thee, before I brought forward the parables, dreams, and visions, to shew you how they would be accomplished in the end. Perfectly so stand my Words on record: I first spoke the Words of what the end should be; and as the ages rolled on, I set signs and parables, to shew you the end. As I have already told thee, that the type of Cain killing his Brother was a type of my Death, and how the wicked would pursue the good, to have my Heel bruised first, till I come to avenge my Blood on the Adversary, and bruise his Head. Then discern through my Bible, how I went on to shew you the end; as I told thee from the deluge, when the world was drowned, I saved none but the just; but as the author of evil remained, sin again increased; therefore I told thee, like the deluge sweeping off a race of sinful men, I should in the end sweep off all the powers of evil. Here stood one parable in my Bible, to shew you the end; another I told thee

of the destruction of Pharaoh; yet these things stand but as parables, to shew you the end, when I come to destroy the power of evil, as Moses was but a shadow of ME. And mark how the parables were placed by him, as I told thee of the Brazen Serpent, and the Manna that came down from heaven. These things were but types of the end. And know how the Prophets prophesied of ME, in what manner I should come to bear the transgression of man, to fulfil the words spoken in the beginning; then discern my Gospel through, in what manner I came to fulfil them; and what mockery, scorn, and contempt I was treated with by man, when my Heel was bruised on the Cross. But then the enmity was *only kindled to bruise my Heel*; but not kindled to bruise Satan's head, which I told them I should come again in might, majesty, and glory, to accomplish; for I said, if I was lifted up, the prince of this world should be cast out; again I said, he should be judged, when the Spirit of Truth came from the Father. Then now know all men, the Spirit of Truth is to fulfil the Words spoken in the Fall, to bruise Satan's head.

So now let men trace the Scriptures through, and weigh them with the words spoken in the beginning, and the manner I have explained the Scriptures to thee; then they will see how the likeness stands to fulfil the whole, and in what manner it must be fulfilled, and joined together, as they will see thy parables, in one likeness, brought together with the words I spoke in thee at first. And let them discern the beginning of the Book *, of the Command given to thee of standing in obedience, and thy resolution to stand in obedience; then let them discern what horror and misery thou felt, fearing thou hadst disobeyed; and thy sufferings, while I left thee, were as though the thing was real, that thou hadst

* The Book called, What Manner of Communications are these.

disobeyed ; and this was thy enquiry ; then mark in what manner my Spirit entered thee, speaking to the tempter. So if men discern deeply, they will see in what manner I worked in thee to place a likeness of the Creation : and this thou knowest I told thee before,—when you come to the Redemption you must come back to the Creation ; and in the shadow of that likeness I brought it back to thee, to shew plainly unto all men the true sense and meaning of the words spoken to the Serpent, when he betrayed the Woman, as I knew what horror and misery she felt, which thine was but a shadow of. And now mark for thyself the heavenly joy thou felt, before these fears came upon thee, whether in ought thou hadst disobeyed. Here I have shewed thee the likeness of the Woman at first, as a shadow to resemble the substance ; and by that I have shewed them the sense and meaning of the words spoken to the Serpent, that his curse should be above every living creature, when I come to bruise his head, according to the words I spoke plainly in thee, for all men to understand the last, if they could not understand the first.

And now come to thy History, that is placed here and there, but not in a regular manner to go on together ; for like thy history stand the Prophecies through the Scriptures, which men must discern from different places to bring them together, as they must discern the history of thy life ; and then let them discern all my sufferings from men and devils ; how long I suffered myself to be tempted by the devil, and what I suffered from the persecution of men, and how I hid myself from them, and all the agonies I bore in the garden of Gethsemane, when I knew my hour drew near to be offered up a SACRIFICE FOR MAN ! Thus let men deeply discern all I went through in the Body ; and then let them deeply discern in what manner I worked in thee to go through the sufferings, trials, and tempta-

tions of the devil, and all kind of sorrows, when I came to visit thee strongly in the Spirit, that men might call the whole to their remembrance, and see the shadows of all things before them. But had these things been clearly explained, for what ends the whole was done, at the time the Books went out, then the unbelieving world might have said they went out to the wisdom of men, or an artful invention of thy own; therefore I concealed the mystery, and said I sent them out to try the wisdom of men, and then a further explanation would be given to thee. But now discern from the wisdom of man: where is the man that weighed deeply the manner thy Book began; the despair that followed thee; the words I spoke within thee, what I should come in power to do, before I ordered the Parables to be brought forward, to shew you the likeness from Types and Shadows.

Now thou sayest in thy heart, this was never discerned by thee before I explained it; neither dost thou believe it was by any; then now I ask mankind, how they can discern to understand their Bibles, to trace my footsteps through, from the foundation of the world to this day, to mark the beginning and the ending, and know how to place all things aright, what was my Wisdom and my Decrees, that went through so many ages, if they cannot understand my Wisdom in the Parables I brought forward to place with the words I spoke in thee at first? If they cannot understand my meaning and the manner of my working of what was done in a few months, how can they explain my meaning and my wisdom in the Scriptures, worked through in so many thousand years? So if the believers in my Visitation to thee say, these things were too high for them to understand and bring together, and did not deeply discern the beginning, in what manner it was united together; how shall the professors of the Scripture, that pretend to believe

it the Word of God, be able to understand all the mysteries there, when they do not pretend to weigh it with the beginning, to judge how the ending must come? But this, I tell thee, like thy history, there are many professors of religion who look to my Gospel, but do not think it right to read through all the Scriptures; as they judge there are many things that are but histories of the Jews, histories of the Kings, that are not profitable for man to read, without knowing for what ends all these things stand on record, which I have explained to thee, were *Types* and *Shadows* of the *End*; and so are the parables that thou canst not bear; and the very parable thou most despisedst is the deepest warning to mankind*: for like the lady were the Jews, who mocked me, when I told them of their dangers; and like the lady they went on, till destruction came upon them, and every warning was slighted by them: and now look around you, and discern the same; I have given warning upon warning, I threatened the nations abroad that my severity would begin there, that you may see the truth of my words, before I bring the fatal stroke at home; and these things, that have happened abroad, are warnings to your Nation, as the sound of the horn was to the lady, if all my Warnings are despised, and all my Love abused, and all is mocked by man, as she mocked the warning: such may fear a *sudden surprise*, as the sudden surprise came upon her; for like her must the world be, if all my love be despised by them, all my mercies and goodness be slighted by them, for ME to come and complete their happiness, if they wish to unite their hearts to ME. Let them know my promises are great; but if my love be despised, when all is laid before them, let them know the sentence is just, if I come to act like man; and like man they must acknowledge I have acted in ages

* See page 82 of What Manner of Communications are these.

past, when I shewed my love to the Jews, to deliver them from Egyptian bondage ; and as a shadow I promised them the promised Land that I should give them, before they provoked ME to anger, to destroy them in the wilderness ; and yet I fulfilled my word to their children, before they went on to provoke ME the same. But now it is come to the END, the *Types and Shadows are past, the Substance lies before you*, the promised Land, the promised Kingdom, the promised Happiness, that is in store for Man, are now before you, to be hastening on ; and my love is made known to man, how great my delight shall be with men whose delight is to be with ME : but shall I shew this love to men, before their hearts are warmed by my love, to long for my coming, and wish to be freed from these evils of sin, that stand as a bar to the happiness of men, and bolts their hearts against their love to ME ? This is the evil that sin produces ; and this is the evil I shall destroy.—And now mark the Parable wherewith I have shewn thee the wisdom of the wise, from the Master and the Servant, who saw their dangers, and wisely shunned them * ; and this will be the wisdom of every wise man ; they will discern the dangers abroad ; they will discern their dangers at home ; they will discern in what manner my Gospel is penned, and in what manner the whole is spoken ; this they will discern, and warn one the other, as the servant warned the master ; and as the master directed the servant, how to shun the dangers they were surrounded with, by fleeing for the strength that was stronger than themselves ; and this will be the case with men who have the wisdom to discern the whole ; they will flee to the Rock that is higher than themselves ; and trust in the POWER that is stronger than themselves ; and begin to discern the death of sin, and what destruction the enemy would bring all man-

* See page 76 of the Flock of Sheep.

kind to. And these two Parables, if wisely considered by men, will shew them plainly the different ends that are now before them ; of what will happen to mankind, when I come to bring all dark sayings to light ; as appeared in the Parable of the Sheep there stood a mystery to be revealed ; and perfectly so stands my Bible—deep mysteries to be revealed ; hidden things to be brought to light ; and my just judgments to take place ; and all my decrees to be fulfilled ; as I shewed thee in the Parable of the Knight. Though these parables thou couldest not bear, and I know are a stumbling-block to many, they are deep and weighty to shew you the end ; every one shews my decrees, how all must be brought to light in the end ; and all will find, that from the beginning my decrees were fixed, like that of the Knight, which never was discerned by man, how unalterably they were fixed.—But now come to the Bees ; they gather honey from every flower, and from the bitterest herb ; perfectly so will men of wisdom, when they discern the truth of thy Prophecies, and know these Parables were brought forward by ME, as types and shadows, to shew them the end, they will begin to discern them deeply ; and like the bees, gather honey from them ; though they may appear like a bitter herb, unpleasant to the taste, as they all appeared to thee : but as too much honey clogs the stomach, and too much sweetness will not do, a mixture of food is good for the body ; and different appetites are in mankind ; like things temporal are things spiritual ; therefore I have brought forward all manner of things, in thy writings, to shew them the end : And as foolish and simple as thy life appears to thee, to stand in print to the world, as foolish and simple must my life appear in the Gospel, should I stoop to the wisdom of men *, and never go on to fulfil my words, and destroy the works of the devil, as his works destroyed

* That meaneth, an answer to the world, who say all was finished when Christ died ; and that he will not come again to fulfil his Gospel,

my life. So ponder no more of thy own folly, to think thy life appears foolish and simple amongst mankind; but how simple must my life appear, to suffer such shame and reproach of mankind, to bear the malice of men and devils, and never come to clear my honour, and fulfil the words I left on record! But how can I clear my honour amongst men, if I do not begin a way to reveal my love to men, and draw their hearts in love to ME? If the goodness I require in man, was only to shew charity one to the other; then to what purpose did I die for man? or to what purpose was it my making myself known amongst mankind, if it was not to shew my love to them, that in the end my delight should be with men, and their delight should be with ME? For these are the people who will be preserved in the end; these are the people who are with ME in glory, and will come with ME in triumph, when I come to bring in my Kingdom, as I promised, to mankind; and from my Love coming amongst them, choosing men as my companions, it shews them all my love to the end.—And mark the words I said in my Gospel—how I honoured the FATHER, and the FATHER honoured ME: and here let all men discern, how I came upon the earth, to shew the LOVE of the FATHER to mankind:—Mysteries men cannot understand I bid them leave; for, now I know thy pondering thoughts: Is there a difference between the LOVE of the FATHER and of the SON? or was it the Son's Love to complete the whole, as I have been speaking of my Love to man, what I went through for their sakes? In this, I tell thee, *Love was equal; united together in Love to man: but the mystery ye ought not to dive into, in what manner the unity stands.* But these thoughts I worked in thee for the sake of others: as the hearts of all men are known to ME, so I work their thoughts in thee; but this know all men, he that doth not honour his GOD, who created man at first to be in his likeness, and after his Fall

laid a plan for his Redemption—he that doth not thus honour his God can never honour the SON : so here is a union that must be joined together, as I said in my Gospel. Therefore let no one ponder, as thou hast done, to look into mysteries ye cannot understand ; but this know, it is the *Love of God for the Redemption of man, to bear the blame man cast on ME, or on his CREATOR united as ONE.* And now set thy heart at rest, as thou hast always united them both together—the Love of the FATHER must be joined with the SON in union together, for ME to take man's nature upon ME, that man again may resume OUR LIKENESS : and with these thoughts let all men rest, that they may give glory to God.—Now mark the words in the Creation—And God said, *Let us make man in OUR OWN IMAGE, after OUR LIKENESS.* Here are the two united together in the Creation ; united together in Love to mankind ; and must be united together in the redemption of man ; or the Heavens must be divided.—I ask thee, how the heavenly host can praise their Creator, and be joined in love and unity together, if they separate the unity of the FATHER and the SON ? Yet these are errors that are in thousands, to divide the Unity and the Love, the Wisdom and the Power, the Mercy, the Goodness, and Truth, that are centered together, in a way unknown to men ; therefore it is divided by them ; because they cannot look into the mystery of the Unity and the Decrees in Heaven. But here I have shewed how men's hearts and thoughts ought to be fixed, that look for their Redemption in and through my Death and Sufferings, how they ought to unite it in the Love of God for mankind, united together for the Redemption of Man : for the anger of a God provoked, without being mixed with love, pity, and compassion for the fallen race, must make him a consuming fire ; but as his Anger is mixed with Love to returning sinners, this makes him a reconciling FATHER ; and this Love was spoken of by the Prophets—“ Turn unto ME, and I will turn unto

you: Let the wicked forsake their ways, and the unrighteous man his thoughts, and I will have mercy upon them, and love them freely." Let them trace the records of the Scriptures through and they will find my Anger mixed with Love; and this Love was more strongly shewn when I came in the Body amongst mankind, which I have told thee was united together. But this men do not discern, in what manner it was fixed in the beginning; had there been no love, pity, and compassion, in the Creator of the universe, when he saw the disobedience of man, after placing him in the garden, with every thing for his comfort, and gave a command for his good, that he should not break that command—here might Anger have been a consuming fire, if it had not been mixed with Love:—and the same I tell thee of David; after raising him to be a king, if Love had not been mixed with Anger, his sins might have caused ME to have been a consuming fire. But these things men do not discern, in what manner the Love is placed; therefore it is written, If God was strict to mark every fault and every sin committed by man; then the trial none could bear; but the sins of ignorance, for want of knowledge, were they not pardoned, none would be saved. But these errors men must be convinced of, before they can expect the Kingdom of God, or his Christ.—And let them answer the following questions—Is the SON the SPIRIT of the FATHER? Is the SON the SPIRIT of GOD? Are they of ONE UNITED SPIRIT? If so, let them answer, how the SON can be *Love*, and not the FATHER; How there can be mercy, pity, and compassion, in the ONE, and not in the OTHER? or how can they agree together for the Redemption of Mankind, if they are not united together in Love for Man, of one Spirit, Heart, and Mind? But these things men do not discern, nor deeply understand the Scriptures through; and, therefore many errors are amongst mankind, which I shall convince them

of in the end ; or, how could the Scriptures be fulfilled—Glory to God in the highest, and on earth peace and good will towards men?—

I came to shew my Father's Love;
 And now's the time the truth I'll prove,
 And shew his Love is great to all,
 That unto him for Mercy call;
 And so his Love doth now appear.—
 With the Creation all compare,
 How the Creation it was plac'd;
 And mark his Love when Man was cast;
 And then the Mysteries all may see,
 The way united Love in ME
 Did with the FATHER first begin.
 The Mysteries deep are all unseen;
 But if you trace them at the first,
 You'll see the way the Love was plac'd,
 When first the Anger did appear.—
 Mark deep the lines; I'll say no more,
 But try men's Wisdom, to discern
 The way and manner I do warn,
 To bring your hearts in Love to GOD:
 Discern the way the whole is shew'd
 From the Creation at the first;
 Mark through my Bible, how 'tis plac'd;
 Then the UNITED LOVE you'll see,
 { The way 'twas plac'd Mankind to free."

Friday, June 20, 1806.

" Now I shall answer thee further of the Parables. I ordered thee to put these things in print to try the wisdom that was in mankind, whether they could deeply discern, for what ends it was done; and whether they could clearly understand the true sense of the explanation I gave thee at that time: and know I told thee, I meant to try the wisdom of man; and that I should give thee a further explanation.

Then how canst thou marvel at these parables, that are brought forward by ME, more plain and clear, to shew my firm decrees in the Creation—what I said when I created the Woman at first—the Promise that is made in the fall—my being born of the Virgin—my promising to come again as the Bridegroom, to free the fall of the Woman? or how could I bring in the Redemption of Man? Now if men have wisdom to discern this Parable, being brought forward by ME to be placed a likeness of

my Bible ; it is a parable clear to be understood, how my decrees were fixed ; and how they will be fulfilled ; and how the enmity of Satan will swell the pride of men to prevent it *. So clear is this parable before you, consistent with my words, that every man, endowed with reason, that weighs it deeply with the beginning, and with my Gospel to the ending, must clearly discern from the sense of the parable, that it is the Promise made to the Woman to bring in your Redemption, as I have said ; and when men discern it was my command to have it brought forward, as a parable to shew you the end, then they would clearly discern my decrees, when I laid the foundation at first, in what manner I should fulfil them, when I come to give them the Kingdom, in innocence, peace, and happiness, as it was designed at first, before man fell. But then I shall make his standing more secure, when I have destroyed the power of the adversary, who began by arts to betray the Woman, and seeked her murder at the first : and so he is going on to the last ; but my decrees he cannot frustrate ; and the end will convince mankind how wrong hath been their malice, to try to shun my just decrees, which are for the happiness of man. So let them weigh the parable deeply, and call the whole to their remembrance ; then they will see there is not a parable standing on record more plain to shew them the end of my decrees, than that parable is. And let them know, it never was a woman's wisdom to bring forward such parables, to place with the Scriptures ; for if you discern the Scriptures, it is a perfect likeness of the end ; neither was it Satan's wisdom to bring forward such parables, to shew you all that my decrees at first, what I said in the Creation, I should fulfil them at last, that they stood like the parables that all arts were used in vain to break the decrees. Now thus I have shewn thee plainly of one parable ; and what I have said of one I shall say of all ; I sent

* Parable of the Knight, in page 8 of the Flock of Sheep.

them out to try the wisdom of men; I gave an explanation they did not clearly understand, to see the depth of the parables, and the sense of my words, for what reason I brought them forward—that ye may see the likeness clear.

And now come to the Words I said in the Fall; and know what I said to the Serpent—"I will place enmity between thee and the Woman; and between thy seed and her seed; it shall bruise thy head." Then now discern the parable I ordered thee to bring forward of the gentleman who for a long time had been a murderer of women, and his murders were stopped by the hands of a woman, whose courage went through to find out his villany, and bring him to justice: what men might suppose no woman's courage could go through; would not every one imagine her courage would too soon have failed her to have staid a minute in the house, after she saw the hands appear of those that had been murdered by him? But know from the parable what is said, and how her courage went on to go through in the midst of dangers, with a fearful heart and trembling steps, till she had discovered the whole and brought the murderer to his final end, that he so justly deserved; and this man, it is known to thee, I have compared as a type of the devil, as I told thee of Pharaoh and his host of being destroyed. And now let men weigh the parable deeply, with thy faith, love, and courage, that thou didst go through, disputing with Satan, with trembling heart and fearful steps, in the house alone by thyself.—But here I know thy pondering thoughts: the lady did not dispute with the gentleman in the house alone by herself, as thou didst dispute with Satan alone by thyself. Now this mystery I shall make plain before thee. Satan was no more visible in the house to thee, than the gentleman was to the lady; yet seeing his murders alarmed her fears, like thy disputes. And know, she heard him return and go up the

stairs, dragging her companion : so she heard his voice, as thou didst hear the words of Satan ; though she did not dispute with him there. So now discern the likeness ; and how she afterwards laid the whole before him. Now here is the likeness of her and thee ; the one with man, the other with the devil ; and yet the devil was in the man. But from this parable I have shewed thee his end ; and this is what I said in the fall—I should put this enmity between the Woman and the Serpent, that should surely bruise his head ; and now I have brought forward the parable plain to mankind, that they may see my Bible clear, the way my decrees will be fulfilled. And now mark the Parables in my Gospel, how I brought forth the parable of a man planting a vineyard, and letting it out to husbandmen ; but when he sent for the fruits of the vineyard, they beat one, and stoned another, and wounded him in the head ; again he sent another ; and they killed him and many others, beating some and killing some ; after that he sent his Son, and they killed him likewise. Now I ask thee, where is the difference of the parable of the murderers ? All the difference there is in the parables, is the different ends for which they are designed. This parable I brought forward in my Gospel, I brought it forward to the Jews, how they had killed the prophets ; and plainly told them they would put ME to death ; but now discern the parable I spoke of the end, when the Lord of the vineyard should come, he would destroy all these husbandmen. Here the parable stands for the end, when I come in might, majesty, and power, to fulfil all my Father's just decrees, and claim the vineyard, which I mean the earth ; then will all those be destroyed, that despise my Love, reject my Gospel, and every Visitation of my Spirit, that I have sent to warn them of the end. So here my parables stand for mankind to warn them of the end, that do despise unto my Spirit, when I come to fulfil my

Words. These are the parables I brought forward to man of my Second Coming to fulfil my Gospel ; but the parables I ordered thee to bring forward are my fixed decrees concerning the Woman, to fulfil the plan that was laid at first. So here the parables are different, as the cause is different ; but the sense and meaning is as strong in the one, as my parables were in the other ; and all men will find in the end that they were brought forward by the Wisdom of a God, to make the crooked paths straight before you, that ye may see my Bible clear. And now discern how I spoke in parables through my Gospel : and to them I likened the Kingdom of Heaven ; and so from parables I have shewed thee and all mankind what the end will be ; for every parable they will see fulfilled in the end ; and every parable is consistent with the prophets, what parables I brought forward by them ; for though they are not placed as parables ; yet they were placed as signs to the people, what I commanded the prophets to do. So, whether Parables or Signs, they were all things of men that I ordered to be done, to shew signs unto the people of what should hereafter come upon them. And know, the visions were shewn to John to shew them of the end. So if thou discern deeply, and men trace my Bible deeply, they will discern, it was from parables, types, and shadows, that all these things were placed to mankind, and the likeness I have ordered thee to bring forward in thy books.—

And now I shall answer thee of the word “ Adultery.”—But first open thy Bible.”—

I opened to the 19. chapter of *Jeremiah*, and was answered from these words.—“Then shalt thou break the bottle in the sight of the men that go with thee :” and I was answered from verse 13. *Ezekiel* xxviii, 18.—Thou hast defiled thy Sanctuaries by the multitude of thine iniquities.

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from the place thou hast opened to. Know I said, they should be defiled, because they had seeked other Gods : and mark the words I said to the prophet, before he should break the bottle in the sight of the men, and say— Thus saith the Lord of Hosts, even so will I break this people, and this city, as one breaketh a potter’s vessel, that cannot be made whole. Now I shall answer thy thoughts of my saying adultery hath been committed in Israel, by Pomeroy and thee. These were words thou couldest not bear to read ; and I let them go out in this manner, to try what was in mankind, whether they would seek into the things, if they thought there was room to find fault, and to come forward and reprove thee. I ordered it to go out without a clear explanation. But now come to adultery : and mark what is said by my prophets— They had defiled the sanctuary, because my commands were not kept. And so had he adulterated the truth, because he had kept it back. But dost thou vainly suppose I ordered all these things to go in print of him, for him only ? I tell thee, no : it alludes to the whole race of mankind, who keep back the truth, as he has done. And now mark from the Scriptures I directed thy hand to open to, the words that I spoke by the prophet, ordering him to break the bottle before them, to shew them how I should break the city, and defile the men that defiled my laws. Again I directed thy hand to shew thee how they had defiled my sanctuary ; then how canst thou marvel that I compared his deceit and wresting the words to committing adultery, when the truth was adulterated by him ? Perfectly so are the Scriptures adulterated by mankind : as he denied the very things that he before had professed to believe ; perfectly so do mankind deny the Scriptures they profess to believe ; therefore I ordered these things to go in print, to bring forward as parables to all men.

And now I shall answer thee further. Thou sayest within thyself, all thy writings at Bristol, from the manner of my visitation, and ordering thee to bring every truth forward, it now appears to thee as from one in a confused state of mind ; but as great as the confusion was in thee, and as simple as the whole appear before thee, so simple will the whole appear to the believers, when they look back and see their folly of the wrong judgment they have drawn in many things of thy writings : but much more simple and foolish will the wisdom of the unbelieving world appear in the end, when they look back and see their folly, in what manner they have placed the Scriptures ; and much greater will their confusion be in the end, than thine was at Bristol : but know the words I told thee in the beginning—that year was a deep type of the end ; and deep all men will find it. But how could the parables appear so clearly to shew you the end would be in a confusion, when I come to bring in the happy deliverance ? Sorrows and confusion, like the children of Israel, I have always told thee, will be the end ; and then the unbelieving world will see their folly much greater than thou canst see thine, in the manner many things were penned in the confusion of thy mind ; but know the words I told thee before—as the sun was too strong for thy eyesight, so was the strong visitation of my Spirit too strong for thy senses. And now let the unbelieving world discern from the weakness of thy own senses, and many follies they may see in thee, when fears alarmed thee of disobeying ; and when my visitation was strong, thy wisdom was weak and thy fears were great. Now from this let men discern how foolish will they appear in the end, when I come to visit in power to fulfil the substance, that have been ignorant of the whole, before shut up in unbelief. Now judge for thyself, if no prophecies had come to thee, no visitation of my Spirit, before that wondrous visitation that happened at Bristol,

thou wouldest have judged thy senses were entirely gone, and thou wouldest not have known where to place it; and hadst thou been as a friend on a visit to them as friends, all ignorant of any visitation of my Spirit, ask them what their judgment would have been, and how confused their thoughts would appear.—

Now I shall answer thee from their words, as they have acknowledged they should have had fears of thy being deranged, and of being with thee alone by themselves, if they had not known of thy visitation before; and thou hast confessed thyself that my visitation to thee at Bristol would have made thee judge thy senses gone, and some disorder had seized thy head, if thou hadst never been visited before, and judged from that from whence it came. Then now ask the unbelieving world, in what manner they will stand the end, when I come to shake the earth, and destroy with my power the root of evil and all its powers, and begin strongly to visit mankind? I ask them how they will stand the day and the time of my strong visitation, when I come to make an end of the whole? If the believers like thee act fearful and simple, with senses half confused, scarce knowing what they are doing, and the awful scenes are too great for them, though led on by my Spirit, and my directions, and trusting in my protection; yet if their senses are confused, that they like thee should act simply, I ask thee, how will the others appear, when sudden surprises seize them all? for these sudden surprises will come in the end. Therefore, I tell thee, bold and confident as the unbelieving world may appear, to think they can stand the coming of the Lord, without a Warning before, to prepare them for the time, that they may know the days of their Visitation; but, with all their confidence, no more than thou and thy friends could have stood my Visitation to thee at Bristol, and have known from whence it came, or what it meant,

if they had never heard of it before, no more would the unbelieving world know in what manner I shall come, or be able to stand the time, to know what the visitation means, when I begin to shake terribly the earth. So if thou ponderest in thy heart, that a strong visitation of my Spirit overpowered thy senses, and made thee act simply, that had had a knowledge of my visitation before ; how simply must the unbelieving world act, if the day come upon them unaware ? For if the believers find the day too strong for their senses, how will the unbelieving world stand, when thine was but shadows of the end ; and all these things were permitted by ME, to be penned in so simple a manner to shew mankind that a strong visitation they cannot bear, without being warned before ? I know there are many things that thou wouldest never have put in print from thyself, in the manner they stand, if my visitation had not been too strong for thee ; and yet this was my Will, that in this manner the whole should appear, that they may discern the parable in the end, and look back to see the whole. And now I shall tell thee another reason, why I confined thy senses, so simply to put the whole in print ; it was to confound the wisdom of man, who had said before that thy writings came from man, who had taken thy name. But where are the men that will now appear and say, they believe these three Books were the wisdom of man ? And yet, I tell thee, simply as they appear, there are no books amongst all thy writings, wherein the end is so clearly foretold as it is in these three Books, which thou in thine own heart hast so much pondered upon, and dreaded to read. Every truth of the end is clearly foretold from the parables and from the books.

And now read thy Book further.—But first open thy Bible.”

I opened to the 1 *Chronicles* xiii. 3.—“ Let us

bring again the ark of our God to us ; for we enquired not at it in the days of Saul."

2 *Chronicles* xxxiii. 11.—“ They took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon ; and when he was in affliction he besought the Lord his God.”

1 *Samuel* xviii. 12.—“ And Saul was afraid of David, because the Lord was with him, and was departed from Saul.”

“ Now I shall answer thee from these places. The last time I directed thy hand to shew thee how Saul feared David, because he knew the Lord was with him ; and yet thou knowest how he hated him. Now from this I shall shew thee that thou hast nothing to marvel, from the unbelieving world, or from those that are enemies to the ways of the Lord. When Saul's disobedience had made ME to rend the kingdom from him, which he was warned of by Samuel that I should do, see how soon his anger was kindled against David, when jealousy arose in him, that David might come to the crown after him. Now from these men you may clearly discern the perfect enmity between mankind, that there will be concerning my Kingdom ; for as the anger of Saul was kindled against David, when the evil spirit worked upon Saul, and he was departed from his God, so will the evil spirit work upon mankind to be at enmity against those that are expecting my Kingdom to come and be established.

And now come to David's bringing back the ark, that they enquired not at in the days of Saul. And now I tell thee from the ark, it stands for types and shadows of the end, when I bring back the Ark of the New Covenant to men, to give them the Kingdom, as prepared for Man from the foundation of the world. This is the Ark, and this is the Covenant, and this is the Kingdom, that will cause strife amongst mankind, as it was with Saul and David ; for all these things stood for types and shadows

of the end. And now I ask thee, where is the man who can answer, why I ordered all these things, all the offerings and burnt sacrifices, and all the laws that were given to Moses, and all the laws that stand throughout, given to the prophets, that they were ordered to do, and after that to suffer them to cease and not be continued to the end of time? I ask thee, why these things were done, and not always continued, if I had not ordained them for types and shadows, as I have told thee heretofore? Could the killing of a bullock, or a lamb, remove the sin of a man? or could it bring any honour to ME, that I could be glorified in these things? or did it make the heart of the man the better by the blood of bulls and goats? I tell thee, No: they were done for types of the end, to shew you all that the *Beast* must be slain; and true obedience was in them, which was the only merit in their sacrifice. Then if I accepted such simple things from the hands of men in their obedience, what hast thou to marvel at the simple things I required in thee, to have the simple truth appear, that mankind may clearly see, when a man departs from the Lord, as Saul did, how he goes on to envy David? Here I tell thee is the likeness of Pomeroy and thee, which thou ponderedst so much in thy heart, why I ordered the whole to go in print; but I ordered it to shew mankind how strongly Satan pursues him, when he begins to depart from the ways of his God; and yet thou hast pondered deeply in thy heart, to what purpose is the whole in print concerning him. And now I shall answer thy foolish thoughts. Couldst thou vainly suppose that thy writings came from ME the living Lord? and by my command the writings were put in his hands, for him to appear as a just judge, according to his promise, to bring them forward to the world and prove the truth of all that was put in his hands: but when he broke his word and promise, and committed the whole to the flames, and would not

suffer the truth to appear; canst thou vainly and simply suppose the command was given to thee by ME, and I not find a way to have the Truth appear? And if he was so careless of my honour, dost thou vainly imagine I should be careful of his? Because, I tell thee, for my honour, and to clear the Truth amongst mankind, if the things put in his hands had not come true according to thy words, where was his justice to God or man, not to bring it forward and prove it on the one hand? But as the truth followed, it was his duty to bring it forward to prove the truth on the other, to do justice to God and man. Could he vainly suppose he had power above his God, thinking, as it was put in his hand he had power to confound my wisdom? Here is a type which stands deep in him; the way he went to save his honour amongst mankind, and conceal the truth of my words, he lost his honour, and the truth was made clear; but dost thou think this was done for him only? I tell thee, No; it stands deep for all the clergy in the end, who think they shall save their honour amongst mankind, by being mockers and despisers of the whole, and not seeking to have the truth cleared up, tried, and proved, as I have commanded. By this neglect they think to gain their honour; and by this neglect they will all lose their honour in the end, as he hath done. So he stands but a type of the whole; and I ask thee, how the ministers will appear, when they see the threatened judgments fall upon the people, and every truth brought to light, as I have commanded all to be brought to light concerning him? Could the clergy see deeply what a type he stands of all the careless and faithless shepherds, who keep back the Truth of my Gospel, by denying the visitation of my Spirit—did they clearly discern the whole, the type of him would make them weep. So here, I tell thee, is one thing in thy writings, that thou hast been deeply pondering in thy heart, to what purpose the whole was ordered to be put in print: all men will find it stands deep to

the clergy. For however they think to gain their honour amongst men, by being careless shepherds, and denying the visitation of my Spirit, which is denying my words, and destroying the truth, it will destroy their honour in the end ; but those who act like David—rejoice to see the ark brought back—rejoice to hear of the coming of their Lord ; they will gain their honour, as David did, in the end, though they may be mocked, as David was by the Daughter of Saul ; and by such, men will be mocked ; as she thought it folly to see David dance before the Ark. So many will judge it folly in the believers ; and they will judge there is folly in the manner of my directions, as thou thyself hast simply thought ; in many things thou hast taken in question, whether it was my directions, or from a wrong spirit that had deceived thee, before I made the mysteries clear and plain before thee, for what ends all these things were ordered to go in print—to shew all men the end, from the parables to the nations, and from Pomeroy to the ministers.

And now come to Manasseh. Many, like Manasseh, will be taken among the thorns ; many in their afflictions will repent and turn, and do as Manasseh did ; then they will know that there is a God, who is the same to day, yesterday, and for ever, to warn by his servants, to warn by his prophets, who is now come to warn them of the end. This will be deeply discerned by mankind, when they are taken among the thorns, and heavy afflictions come upon them.”

The Communications thus far are concerning the Parables ; and now I shall lay before the public a Communication that was given me in answer to an enquiry sent from Ireland, to know if there were any books containing prophecies of any public event, which were printed before that event took place ; and whether there were prophecies yet to be fulfilled. These enquiries were answered me by the Spirit,

from my being ordered, in 1802, to take the four first books, printed in 1801, in my hand, and I should be told what was hastening on; and the pages are pointed out at the end of the Seventh Book, printed in March 1802, as that was the seventh book of my publications at that time. The reader must refer to the pages mentioned from the first Book and go on to the fourth; but it must be observed from these pages, from what have been fulfilled, that it is only in part; the substance is to follow.

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee. I told thee when Peace was proclaimed in 1802, that it was but for a while; the war was not ended; neither was it begun; the war that I meant should bring in my Kingdom, which was the spiritual war with Believers and Unbelievers, and a temporal war upon those Nations, who were known to ME would never turn, before they were brought low, by all the judgments I said in my Gospel, which I told them would be in the end. And these things I said were hastening on, that were not begun; and this they must discern from the words I spoke at the time of the Peace, when they said the war was ended, which is known to thee was at the ending of the year, that I first ordered thee to publish to the world; then they must discern in what manner I ordered thee to take thy first books in thy hand in the time of peace, when it was affirmed by all that the war was over; and then I shewed thee what was hastening on.

And now let them discern deeply what is said in these pages, that I said was hastening on: Page 8, *First Book, Strange Effects of Faith*—That it should be happy for the men who began and went on to search into every truth, till the truths were plain before them, and every curtain that stood be-

fore them drawn back^s; as ye cannot look into all mysteries at once, I said they must go on till all were drawn back. This I said was hastening on. So now, if men have eyes to see, or hearts to understand, they will see that this was the first thing which took place, after I told thee what was hastening on—men's faith increasing more and more, searching deeper and deeper, to come to the knowledge of every truth.

Then if they discern what I told thee was hastening on, in Page 27, *same Book*, they will discern how all was foretold, of what was hastening on—pestilence and famine to go through the lands—men's hearts to fail them for very trouble; because they had not known the visitation of the Lord. So, if they discern from this page, which I ordered thee to point out, that was hastening on, they will discern, that it was my first visitation to thee in 1792, of what I told thee should come upon all nations. For know, I told thee, it was but Shadows that were past, the Substance was to come: for now I tell thee of thy Prophecies, they stand like the Prophecies of old, that prophesied of ME, and how I should come to die for MAN; but these were not fulfilled to be hastening on, before John the Baptist appeared, to warn mankind, that my Kingdom was at hand; and yet he himself did not understand what Kingdom was then at hand: it was but Shadows of my being upon the earth, to be with men, of what the Substance would be hereafter, when I came to bring in my Kingdom. But John the Baptist went before ME, at the time I was upon the earth; and these things were but Types and Shadows of the End: what John spoke of ME, and what I spoke of myself, was to be at another time, when I came in might, majesty, and glory, to bring the Kingdom of God to MAN. And so in perfect likeness I said of the prophecies I had given to

thee—all that had passed, before I ordered thee to publish, were but Types and Shadows, to shew that the Substance was to follow; as I told thee, the whole was hastening on, when thou judgedst, with the unbelieving world, that the war was over, and all was fulfilled concerning the wars, as the Shadows had appeared; but let them discern that I then told thee the Substance was to come. So if men deeply discern what is said in these pages, that I said was hastening on, then they will discern how all was foretold, and put in print, before it took place.

And let them discern Page 29, *same Book*. In this page, let them understand, the wars and tumults, by sea and land, that I said were hastening on, should go on, till the Second Psalm was fulfilled; then they would judge from the past what is to follow—that I shall go on with the nations abroad, till all are come to look unto me, from the ends of the earth, to be saved: And let them mark my answer to thy inquiry, to know if this was my Second Coming to call in the Jews—and that with the Jews I must call all nations. If men have understanding to discern my Bible, they will discern, from the Prophets and my Gospel, how the whole stands together: And know I told thee thou hadst judged aright of my Second Coming. And let them discern, at the time men judged the wars and tumults were over, that I told thee, what was said in these pages was hastening on; then they will see how all was foretold; but if they cannot understand things that are put so plain before them, they cannot understand the Scriptures, nor the words of the Prophets; neither can they understand my Gospel, which I tell thee is more hid from the understanding of man, than the Prophecies I pointed out to thee, that I said were hastening on.

And now come to Page 39, *same Book*, that I said was hastening on in 1802, when you had peace and plenty—

“ That as the dreadful thunder from on high
Brings down the rain, and then clears up the sky;
So must the dreadful thunder of my WORD
Sound first aloud the Coming of your Lord.”

Now if men have understanding to discern the words, which I said here were hastening on, and discern how many are gone out to proclaim the Coming of their Lord, since I told thee this was hastening on, and mark the words at the end—

“ But first my thunder must before ME roll,
To break in pieces the most stubborn soul.”—

If men have understanding to discern the whole, with what hath followed since; then they would discern what is to come, and be clearly convinced that the end is at hand.

And let them discern from Page 46, *same Book*, how I said I should go on, till all the earth was re-prieved: and then as wives I would make them all: for this was the Marriage of the Lamb, if men have understanding to know what they read.

And now come to the *Second Book, Strange Effects of Faith*, Page 79, I said was hastening on—that I should bring on the storm, and that every danger was near; and let them discern what hath hastened on since; what storms and dangers have already taken place; as my visitation to thee was for all nations; then let them discern what hath happened in all nations since 1802, that I said, fatal scenes were coming on; and fatal scenes have been seen abroad. Then now let them discern, from what is said in the Communication, what is hastening on further; and discern, from what has already followed, what is to follow.

Page 87, *same Book* : and let them discern in this page what I said of the wars—

“That now my Sword it shall in fury smoke:
The hearts of men I'll either bow or break.”

This I said was hastening on, to make way for my Kingdom, which I was coming to establish. So let them discern deeply what is said in this page, that I said was hastening on ; then they will all discern how all nations must bow or break ; they must bow to my Sceptre, and bow to my Gospel, and look unto ME as their Prince and Saviour, to establish my Kingdom in righteousness and peace ; or they must be broke off from the face of the earth, as I said my Coming was hastening on.

And now mark the words I said in the *Third Book, Strange Effects of Faith*, Page 109, that I then told thee was hastening on : for the Second Psalm was come to all ; that my sword should be drawn and dipped in blood, till every nation should fall down and worship ME ; that every nation had to fear ; and England should know that my Kingdom was near.

These things I told thee were hastening on, when men said the wars were over ; but know, I told thee at that time—as it was in 1792, peace and plenty, and the war broke out in 1793 ; so I told thee in 1802, when they said it was peace and plenty, the same in 1803 they would see the wars break out like the former. But to prove a prophet, there must no likeness appear of the prophecies, that they will be so, when they prophesy ; and so there appeared no likeness to thee in 1792 of all the things hastening on, that I foretold thee ; neither did any likeness appear to mankind in 1802, when ye had peace and plenty, that all these things were hastening on, which I ordered thee to point out to the world, from these pages, that they were hastening on. So if

men have not understanding to discern these things, which were so plainly pointed out before them, let them not boast of their understanding to explain the Scriptures.

And now come to Page 120, *Third Book*, that I then told thee was hastening on—that it was with the heathen nations I should next begin ; and now let them discern what hath hastened on abroad already to these heathen nations, and mark what destruction hath been abroad ; then let them discern what is to follow, that I said I should go on till I had opened the benighted minds. So let them discern from the past, of what hath happened in these few years, and where the fatal destructions have begun ; let them judge where they will end. If this nation begin to be awakened, they will shun the destruction that is in other nations.

And let them mark from the *Fourth Book*, Page 160, that I then told thee was hastening on—

“That Christ and his flock now together must stand,
And prove from these visions my Kingdom’s at hand.”

And now discern how many in heart and mind are united together, to warn of my Kingdom ; then they will see that the Shadows are begun in all, of what I told thee in 1802, was hastening on. Then let them know, I shall not stop till the Substance is fulfilled : But let them know, the sun must rise, before it sets ; and the dawn of the morning appear, before the day break from on high, and before the sun is risen : and this they must discern, how the Shadows come before the Substance. All my ways are like the husbandman’s grain : first sown and buried down, before the blade appeareth ; then the stalk, and the ear, shoot forth, with its blossom, before it is ripened to the harvest ; perfectly so, all men will find, I am going on to fulfil my words : and then, in the end, they will see my harvest ap-

pear—that I shall stand with my flock, as they stand with ME.

And now discern the words I then told thee were hastening on, in Page 172, *Fourth Book*—of the destruction of the Turkish Nation, which must be observed from the beginning of the Communication, that the Barren Heaths were in Turkey, who all sleep together with the Beast; but that I should awaken them from that dream; as all their minds were barren there, I said their destruction was hastening on; and now discern what shadows are begun. And now discern what is said further, of those who were waiting for the Bridegroom, their names were written; and to make the truth appear plain before all men, see how many names have been written, to be waiting for the Bridegroom, that they may enter into the joy of their Lord. Let all mark, this hath been done since I told thee it was hastening on; then let them discern deeply what is said in the page; and let them mark deeply what is the language of mankind, and what is the different conduct of mankind; then they will see the truth plain before them—all hastened on, as I foretold thee.

And now let them mark from the Sword of Gideon, Page 180, *same Book*—

I said the Sword should be brandish'd all abroad;
And every land should feel my glittering sword.

This I told thee was hastening on; and let them discern what hath followed; and how I said my sword should be drawn to conquer every land. But then let them discern from the sword of Gideon's accomplishing in the end—it is the SWORD OF FAITH; THE SWORD OF THE SPIRIT, that must conquer in the end, and gain the victory over all.

So here I have answered thee his inquiries, of what I told thee was hastening on in 1802, when all appeared unlikely to mankind, that these things

were so near at hand, when I told thee they were hastening on, and the war would break out again in the following year. So let men not boast of their understanding of the Scriptures, if they cannot understand these things, which were put in print and published to the world; and after the appearance was gone of their being fulfilled, for thee to be told that they were hastening on. If men cannot judge from what Spirit these things were all foretold, then they can be no judges of my Spirit, or my Visitation."

Here I shall insert another communication, which was given to me in answer to a Methodist in Ireland, who said that himself and the serious part of their Society believed, from the Scriptures, that the latter days were at hand; and inferred from it that my mission was not absolutely necessary.

THE ANSWER OF THE SPIRIT.

"Now I shall answer thee from his observation, and begin with this inquiry: was it necessary that my Heel should be bruised for the transgression of the Fall? If men say it was not; then they must say I died in vain; and did a thing that was not necessary, to prove the honour and justice of a God, to bear and suffer for the transgression of man, when he fell, and cast the blame on his Creator. And this is known to thee is judged by the Arians and by thousands, it was not necessary that the Son of God should come and suffer for the transgression of man; therefore they do not believe I was the Son of God. So if they are like the Arians, who do not believe it was necessary for ME to suffer the one, then they cannot believe it is necessary for the Promise to be pleaded, for Satan to suffer the other; but if they believe it was necessary, consistent with the honour and justice of a God, to fulfil the promise made in the fall, to have my Heel bruised, and men to clamour for my life, to have ME put to death, and

given up to the malice of men, who were influenced by the arts of hell—if it was necessary for ME to submit to their malice, and die a shameful death upon the cross, and given up to the petitions of men; then let them all know, it is necessary for the Woman to plead the promise made in the Fall, that Satan's power may be destroyed, and his head bruised, by the desire of the Woman, as my Heel was bruised by the desire of Man. So if it was necessary that the Son of God consented to bear the petitions of men, and resigned to their will, when they clamoured for my Blood, and said, Away with him; crucify him! So if I gave up my Life to the will of man, let them all know it is necessary to fulfil the promise, which was made in the fall, that the Woman should clamour for Satan's destruction, who was her betrayer; and to that will and petition I shall come in power to fulfil the one, as I at first submitted to the other. So here let men discern deeply, how I gave up my Life to the petitions of men; then they will discern, it is by their petitions I shall destroy their adversary; or how could I, consistently with the honour of a God, submit my Life to the petitions of men, if I had not designed at last to give up to their petitions to destroy their enemy, to my honour and glory? If I suffered the one, to my dishonour, to die the shameful death on the cross, let them be assured, it is for my honour to give up to the petitions of men, to come again in might, majesty, and glory, and bruise the Serpent's head, that betrayed the woman at first, and worked in Judas to betray ME at last.—But here is a mystery which no man discerns, that my Heel was bruised by man's request: and they that dispute, let them answer, how the Serpent's head is to be bruised, without the request of man? For if the first promise was fulfilled, of my Heel being bruised, by man's request, let them all know, the Serpent's head must be bruised by the request of man the same; or how could I be a God in whom there is no variable-ness nor the shadow of turning, the same to-day.

yesterday, and for ever ? But let them know, it is man that hath sought out many inventions ; and this is an invention of man, to think my Kingdom will ever come, to establish man in peace and happiness, and destroy the works of the devil, before they clamour for his destruction, as they clamoured for my Blood. So here let these disputers draw their judgment, and answer from the words I have said ; then they will see what wisdom is in man to discern the footsteps of his Lord ; for here I have put it plain before them, that in seeing they may see, and in hearing they may understand, how men clamoured for my Blood, before my Heel was bruised ; and then they would judge of the other, and know it was necessary for the Woman to appear, to have the promise revealed to her, which was made in the fall, how it was to be pleaded, before that Satan's head was bruised.

And now I tell thee of professors of religion, they trust too much to their own goodness, thinking they shall be saved by their own merit, that they do not think there is any necessity for a visitation of my Spirit, to give them more light and knowledge than they themselves have received : and this was the state of the self-righteous, when I came in the Body ; for though my Death was foretold by the Prophets, that I should be wounded for the transgression of man ; yet they could not see a necessity for this to be done ; and therefore the Jews stand out in unbelief to this day ; and perfectly so I tell thee of thousands ; they will not see the necessity of the Promise being pleaded before it is fulfilled : therefore, like the Jews, they will perish in unbelief : and many religious men will perish from the right way ; though I do not tell thee they will perish everlastingly, where the hearts are right with God ; yet they will depart from the true and living way, that brings in your Redemption, when my Kingdom is at hand."

Here I shall leave the readers to draw their own judgment : every thing is as clear as the noon-day sun to me, of the wisdom of God in creation, and

in preservation, the way the promise was made, and the way it must be fulfilled.

As Mr. Mayer has printed a Book in answer to mine, which was brought to me before this book was finished, I shall here give my answer to the World, that his folly and ignorance, mixed with falsehood and lies, in the book he hath published, make the Wisdom of the Spirit that directs me shine brighter and brighter : and plainly prove the necessity of the visitation of the Lord, to throw open the mysteries of the Bible, as from him I see the ignorance of mankind. Were there not ten thousand times more wisdom in the Spirit that directs me, than there is in this man, I should not have followed the directions of the Spirit so many days as I have years. I was ordered to open the Bible and put his book in it with my eyes shut, and he should be answered from the Scripture that I opened to. It was in the *third chapter of St. John*; and these are the words of our Saviour, which I am ordered to reprove him with : Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God : Except he be born of water and of the Spirit, he cannot enter into the Kingdom of God : that which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit. Marvel not that I say unto thee, ye must be born again, or ye cannot see the kingdom of Heaven : for he is in the gall of bitterness and the bonds of iniquity"—are the words that are spoken to me concerning him. Again " If I told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" So this is the answer from the Scriptures I was ordered to reprove him with. And now I am left to answer for myself, to the false accusations he hath brought against me. But seeing his falsehood and ignorance so strongly mixed together, that I should not have given myself the trouble to answer him, if it was not for the world at large, to shew them the blindness and ignorance there are in my enemies.

In the first page of his book he says, my "Siren

tongue," "Satan hath of late used with too much success to decoy them into the snare he hath spread for their souls," alluding that this is done through me. To this I answer, from the words of our Saviour, if Satan rise up against himself and be divided, he cannot stand, but hath his end. So if Satan is come to plead his own destruction, that the Name of the Lord may run and be glorified, then he must be divided against himself, to have an end. But his arguments are like those of the Scribes, who said of our Saviour, that by the prince of the devils cast he out devils; so let him mark our Saviour's answer.

In page 5 he quotes the ninth commandment, saying I have broken it; but I must return the charge back upon his own head, that it is he who hath broken that commandment, and not me: for I again affirm that he hath not explained any sense or meaning of the long-wished-for Revolution; neither hath he explained the meaning of *Isaiah* xxv, though he hath brought it forward again.

In page 6 he refers to page 88 of my book, saying, "She says I boast of my own wisdom, as being superior to the wisdom of mankind; and that I assert that the Kingdom of Christ will be established by the destruction of Buonaparte; what shall we say of a woman who dares publish such impudent and barefaced falsehood? Surely she is capable of any thing."

My books will answer for themselves; and so to his book I shall refer for the answer to this. In the 44 and 45 pages of his book, entitled, *Peace with France*, he has these words—"Have the citizens of Frankfort, and the principalities of Germany, who have submitted to Buonaparte's dictates, by observing a right neutrality escaped the iron rod of his oppressive power? or have those that have been united to his empire enjoyed the blessings of peace? or can they flatter themselves with the distant prospect of its taking place, whilst the despotic tyrant lives and reigns."

"Britons, God calls upon you to arise and thresh, to go forth to war for their defence, to break their

bands asunder by the sword, and to bring Buonaparte's pomp down to the grave, who hath weakened the nations ; then the whole earth shall be at rest, and remain quiet ; they shall break forth into singing—The Lord of Hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand, that I will break the Assyrian in my land, and upon my mountains tread him under-foot ; then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth. *Isaiah* xiv. 24, 25, 26. And the Kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the Saints of the Most High. *Daniel* vii. 27."

Now here, from his own book, he has condemned himself ; because he denieth the things which he hath published. For the 7th chapter of *Daniel* alludes to the Second Coming of Christ, when he shall come with the clouds of heaven, and have dominions, and kingdoms, that all people, nations, and languages should serve him. So when that chapter is fulfilled, to have the kingdom given to the saints of the Most High, it is said, all dominions should serve and obey him ; and this is what our Saviour told his followers, that he should come again in glory, to bring in the Redemption of Man, and the Kingdom of God. So here he must display a wonderful share of ignorance, that he neither understands the Scriptures, nor what he reads, if he denies his saying that the destruction of Buonaparte will bring in the Kingdom of Christ, when he affirmed, that this would follow when Buonaparte is destroyed. So it is his own pen that gives himself the lie, in contradicting what he himself hath said : and I may say, from his ignorance, he is capable of any thing.

In page 7, he says, that I could not be supplied with pens, ink, paper, and wax, for their sealing, they being a great multitude which no man could number. Here he hath forgotten what is said

in *Revelation* vii—The Sealed Tribes were numbered; but the others could not be numbered, that stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. So that he doth not understand how one alludes to the church triumphant, which no man could number, and the other to the church militant of the Sealed, *who were numbered*.

In page 13, he has these words, “In page 189, *Strange Effects of Faith*, Joanna says, You are not to suppose this dragon (the dragon in *Revelation* xii.) meant the devil, *Who then?* Her malicious enemies.”

Now as he had my book to take it from, he hath plainly discovered that he hath neither judgment nor understanding of what he reads; or he hath artfully evaded the truth, to deceive mankind. The words in my book are as follows:

You are not to suppose this dragon meant the devil, that he could do it of himself; No: it is in the heart of man he must do it.

Thus, if Mayer understood what he read, he would have known I had said the dragon meant the devil working in the hearts of men to do his work: and in the hearts of men he is going on with his malice; but he cannot come visibly upon earth to write against me; yet he can work in the hearts of malicious men to do it. So if this is all the judgment he hath got to understand what he reads, let him not boast of explaining the Scriptures, when he cannot understand a thing that is as plain as the A B C line.

And now I shall come to page 29 of his book, in which he says, “The author’s last letter to Joanna Southcott, she did not answer, nor think prudent to publish, and which terminated the controversy between them.” Now from this assertion he must either prove himself a man void of understanding, that he doth not know what he reads; or prove himself void of all shame, in regard to his own honour, if he did understand what he read; because the letter he mentions, which he says I neither answered nor put in print, the reader will find

begins in page 32 of my book, and ends in page 88. For his letter is taken to pieces and answered through; but great part of his abusive language I did not put in, as I thought that required no answer. But from this letter being only in part put in print, and he denying its being answered, because the whole of his letter did not appear, I had the following Communication given me :

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee of his letter, which he says is not in print, because it is taken to pieces, and answered separately; therefore he hath denied the whole, saying thou hast not thought it prudent to publish or answer it. And to his folly I shall answer. As his letter stands in print, by thee taken to pieces, and answered in so many pages, which he hath not discerned, perfectly so stand the Scriptures, from the beginning to the ending, which he hath no more discerned, in what manner my Bible stands, than he hath discerned in what manner his letter stands; and for that reason he hath as falsely explained the Scriptures, as he hath spoken concerning the letter, which he says is not answered, nor published. Some things thou didst leave out of his letter, that the whole did not appear by thee; yet he hath brought the whole together, to have the letter appear through; but thou hast placed it here and there, without publishing the whole. Now perfectly so stands my Gospel, and perfectly so stand the Scriptures, placed through, but not brought together; and many things were concealed by ME, reserved for the END, as thou hast concealed some parts of his letter, which in the end of his book he hath printed together. And now I tell thee, out of his own mouth will I condemn him; for as his letter stands at the end, to bring all things forward that thou hast kept back, perfectly so stands my Visitation to thee, to bring all things forward, that I kept back in my Gospel. I said the prince of this world should be judged; but I kept back in what manner he should be judged; or for what he

should be judged. I said the prince of this world should be cast out ; but in what manner, I kept back before my visitation to thee, to bring the whole together. I said the Comforter, which is the Holy Ghost, whom the Father would send in my name, should teach you all things, and bring all things to your remembrance ; I said the Spirit of Truth should come and guide you into all truths ; but I kept back what should be brought to your remembrance ; and what truths should be laid before you, I then kept from the knowledge of man, as thou didst keep back many things in his letter. But as he had not sense to discern that his letter was answered, and therefore put the whole in print together ; perfectly so I tell thee of my Gospel, men have not sense to understand my words and meaning, nor for what reason my heel was bruised—to fulfil one part of the promise made in the fall, that I should come again in might, majesty, and power, to fulfil the other. This men have no more sense to discern, than he had sense to discern his letter ; and therefore I have brought the whole together ; what I kept back at first I have revealed at last. But now mark from the man : he himself hath brought forward, to his own shame and dishonour, what was kept back of his letter, if he hath sense to understand in what manner he has written. And now I shall answer thee from what I said before : The way the prince of this world should be judged and cast out, I said I concealed and kept back, as thou didst keep back the abuse in his letter in part ; but now the man, to his own shame, hath brought it forward ; and perfectly so I tell thee of Satan ; what was concealed and kept back by ME, of saying he should be judged, Satan hath brought forward, by his own disputes, and concerning the Sealed Number, that like a member of Parliament he would submit ; but now it is known to thee and to all, like a member of parliament he hath not submitted ; but pursues to the utmost of his power the Sealed People. So now I tell thee, he himself hath called out the judgment of mankind, to fulfil my words, that I said he should

be judged : and all men will find there is not a word in my Gospel that will fall to the ground. So what I kept back of Satan's being judged, he himself, like Mayer, hath brought forward ; though the sense of the words was kept back by ME, as part of his letter was kept back by thee. And now I tell thee this of Mayer : to men of reason or religion, he will find he hath called out his own shame, and condemned in thee the very things he himself is guilty of ; and perfectly so is Satan's accusations : he condemned the woman in the beginning for the thing he had tempted her to do ; and now, I tell thee, as an angel of light he is come to work in Mayer, under a false pretence of religion.—But thou sayest in thy heart, thou canst not see any light in his book. To thy thoughts I shall answer. The light that shineth in darkness cannot appear as the light that shineth in the day ; and yet, as light shineth in darkness, so hath he, as an angel of light, pretended to reprove thee, through religion. And where a man makes profession of religion, he must make a profession of what is good ; and without this profession Satan cannot come as an angel of light. Did he come as an angel of light to thee, when I first visited thee in 1792 ? or did he come as an angel of light in thy disputes ? In thy heart thou answerest, No ; he appeared in his true colours. Then, I tell thee, it is in a profession of religion he must come as an angel of light, under a pretence to support the Scriptures : and in this manner he hath been working in Mayer ; but the end will shew you all, how he will work to his own shame and confusion in the man ; that meaneth, as Mayer is a strong instrument in his hand, to abuse my Spirit, and persecute ME with a high hand ; so he will work his own confusion in the end. But now I ask thee and all mankind, if this man differs from the Atheists, who abuse the Scriptures, saying, it was not consistent with the wisdom of a God to create man in the manner he did ; and permitted him to fall ? All my Bible appears to them as thy writings appear to Mayer, in the manner he hath pointed them

out.—And now take thy first books in thy hand, and I shall point out to thee places in answer to his words, where he says all thy writings are so diabolical, coming from hell. And I shall answer from his own words. Doth he not say, God will cleanse the earth by his judgments? Then out of his own mouth will I condemn him, from my words to thee in page 27, *First Book, Strange Effects of Faith*. And now come to page 32. Will he presumptuously say, it is from the devil, to say, All the earth shall know the Lord, and sing his praise with one accord? or will he presumptuously say, it is from the devil, that the Second Psalm should be fulfilled? And mark the words in pages 37, 38—

Some will believe, and eager wish for ME,
And the desire of nations they shall see.

And now come to the page 43—

If to my Voice you will but hearken,
And obey my strict command,
You shall know from what I've spoken,
This shall be a happy Land.

Mark the communication through; and then discern the *Second Book* to page 52, and how it goes on to the end of the communication. Now I tell thee from these pages, it is nothing but the malice of the devil, working in mankind, as he doth in the Atheists, and much greater, to make them find fault, to be filled with malice against my mercies, and against my promises. And let them discern the words in page 86, and go on to page 92, and answer for theirselves, how they can prove such language came from the devil. If so, it is time for man to tremble, if Satan is come to speak more to my honour and glory than man. And now mark the words in page 94—

That barren minds like barren soil,
Mock the cultivator's toil.—

And perfectly so the barren minds appear. And now mark the words in page 117, and see if men's hearts are not grown dry in Satan's snares, as I told thee. And let them mark the words in page 125, and see if they can prove it is language from hell. And now come to page 160, and will he say it is language from hell, That Christ and his flock should

stand together? Then now mark the following communication, what I told thee of the moon, and Satan's wisdom shining in man; and so go on to the following communications, what I told thee of the fury of sinners, when the living waters gushed out.

So now discern the truth of my words, and weigh deeply the lines that I ordered thee to pen, of what was spoken by ME; then ye may see the truth in every line, how every heart was foretold, and how all their malice was foretold, being set on by Satan's arts. And now I ask thee, where are the Atheists whose hearts are so bad as this man's? If a man do not believe in a God, but judge the Bible the invention of men, his heart cannot be so black as he that despiseth these pages I pointed out to thee, for the glory of God and the good of mankind. Therefore I tell thee, their turning things up and down will not do; they put bitter for sweet, and sweet for bitter; they put darkness for light, and light for darkness; they call evil good, and good evil. But I ask them, how they will answer these pages, to **prove** that Satan hath this desire for my honour and glory, and to exalt my Name, to set forth the happiness it will be to mankind, when all the power of evil is destroyed? Then it is time for men to tremble, if they say Satan is come to set forth the glory and happiness of my Kingdom, that I may be the desire of every nation. If they say this is done by Satan, I ask mankind, how they will appear, who now rise in malice against my Kingdom, and against my Coming? Then they must say it is just to be destroyed; if Satan is convinced of his evil, and is become my advocate and friend, then it is man must become my enemy; for where is the man who can point out any blasphemy in thy writings against thy Creator, against ME, or my Gospel? This cannot be done by man.—But now I know the thoughts of thy heart. They say it is blasphemy for thee to say thou hast any part to be a worker with thy God; but let them answer from the fall, what they judge of the beginning; then let them judge the ending. Blasphemy stands through my

Bible, by the judgment of such men. Can they say it is more contrary to the mercies and justice of a God to reward obedience than to punish disobedience? But here I tell thee is Satan's working, by every way, and every art, and every instrument he can gain, to chill thy love, and change thy mind, that thou mayest not endure to the end. But keep my Gospel in thy view, and judge how I was mocked by man, and all the scorn that I went through. And know I said, the servant must be like his master—to suffer the same reproach from man, as I had suffered before; therefore let not these things discourage thee: but know it fulfils my Gospel, and the words I spoke to thee in the beginning, that this would be the mock of fools.—But now I know thy pondering thoughts. There are some things in thy writings, which thou judgest men may blame, who cannot look deep into all mysteries, and know for what ends the whole was done; perfectly so I tell thee of thousands; they stumble at my Gospel, judging it was not consistent with a God, that the Son of God should come down from heaven, to bear the reproach of men: to suffer myself to be tempted by the devil. All these things appear to thousands to be as far from the wisdom of a God as the simplest thing in thy writings can appear to mankind. But should I not come again in the same simple way, when I come to fulfil my Gospel, I ask thee, who would believe my Gospel, if the servant was not like his master, to bear the mock of fools, as I have done? If all thy writings appeared to the wisdom of man to be consistent with the wisdom of a God; then the Scriptures could not be fulfilled.—But now I bid thee stand with courage, and rely upon thy God, who hath safely guided thee thus far; and I shall guide thee safe to the end. Let thy enemies answer thy *Sixth Book, Strange Effects of Faith*; then they will see thy love to God; and if they say thou hast written blasphemy, they must say it is against thine enemy, the great accuser of mankind, that betrayed the woman at first. There is no other blasphemy in thy writings, which

man can point out. And now I tell thee, as Mayer hath so boldly mocked ME, by mocking thy attendant Spirit, he will find thy attendant Spirit true, and all his judgment fall to the ground, that he hath drawn in his Book of, *Peace with France* : he will find that peace with France, or Buonaparte's destruction, will not bring the nations to rest ; because they know not what will follow, to bring all nations low, and awaken their understanding to be longing for my Coming. Then will the desire of nations come, as I have told thee, and happiness flow through every land. But this will not be done according to the wisdom of Mayer : all his wisdom will fall to the ground, as it hath fallen by his answer to thy book ; because I tell thee, I shall awaken the nations by other judgments, as well as war, till I have convinced them of the truth of my Gospel, and the truth of the words I have spoken by thee ; and then my coming will be to destroy the works of the devil, and all his power, and bring in my Kingdom of Peace in a day and hour men think not of ; for unaware will my coming be to thousands ; and in a day they look not for, by all ; because it is my Gospel I am coming to fulfil, to bring in the Redemption of Man, and the Kingdom of God, which I taught them to pray for."

Here I have given the answer of the Spirit to the judgment of Mayer. But now I shall make one more observation from myself, in answer to his book printed against me. He says, in page 28, "Wishing for the destruction of Satan's kingdom, deceives the ignorant and unwary ; throws families into confusion ; and not only harrasses and disturbs the mind of the timorous though real and humble Christian, but robs him of his comforts."

To his folly I shall answer, he cannot call any man a Christian, that his robbed of his comfort in hearing the time is at hand that Satan's power will be destroyed ; for that is the meaning of his kingdom, the power he hath to work in the hearts of men to do evil ; and he hath always been working strongly in men, to throw families into confusion, ever since he

caused the fall; and not only families, neighbours and friends, but nations and people, to set them at variance, and cause strife and contention amongst them. And this hath been through every age; therefore it is said in *Revelation* xii. that the Saints will rejoice when Satan is cast down, and the Kingdom of God set up in every heart: for the earth is the Lord's, and the fulness thereof. So a man must be void of reason, if he judges cutting off Satan's power and chaining him down, as is said in *chapter* xx. can rob the Christian of his comfort; because it is what every Christian will wish for, that the evil power of Satan may be destroyed, and God be all in all. Then will peace and happiness, love and unity, be established in all families, friends, and neighbours, nations and people; all will be united together in love and harmony one with the other, and all delight themselves in the God of their Salvation. So if he understands the sense of what he writes, he is pleading, under a pretence of religion, to have Satan's power to remain. For as our Saviour said to his followers, that the Kingdom of Heaven would be within them; and so in the heart of a Christian is the desire of Christ's Kingdom placed the same. On the other hand, of those that give themselves up to the will and dominion of Satan, it may be said his kingdom is within them, which they wish not to have destroyed. But let him not judge the Christian by his own heart: for his servants we are to whom we yield ourselves to obey: so the heart of a Christian is for the kingdom of his Lord, as it is his kingdom is his delight.

The following Communication is to shew how man is answered from his own folly.

I was surprised with a letter I received from a friend in Yorkshire, who said one of the Methodists sent him word, that the God whom I served was like a Cuckoo. This shocked me, as it appeared to me the greatest blasphemy that can be spoken by a tongue; as I can appeal to God and my own conscience, that my trust is in the Creator of the Universe, the God of Heaven and Earth, and in

his Son Jesus Christ, who came to manifest his Love to Man : and there is all my faith firmly fixed in the UNITY of GOD the FATHER and the SON ; and no other God do I serve, or worship, and no other power do I rely on. But as to a Cuckoo, it is judged a foolish bird, always in one note ; and the small birds are said to follow him and feed him. I was answered—

“ As thy heart is known to ME, there is no other God thou dost worship, and no other power thou dost rely on, but the Lord, thou mayest well say his words were blasphemy ; and blasphemy of the deepest dye must his words be, if thy heart was known to him, as it is to ME. And now, from thy observation, I shall answer, as thou hast judged he took his observations from thy writings being in one note, as they allude to one thing ; but now I ask them, how much more they must make ME appear as a cuckoo, to shed my Blood for the transgression of the Fall, and bear the shame and reproach of men, and be despised by them, as my Gospel is despised to this day by thousands of professed Christians in your land, amongst the Arians, as well as by the Jews ? Then how much more like a cuckoo must I appear, if I never come again in might, majesty, and glory, to destroy the works of the devil, and bruise his head, as my Heel was bruised, and have the Kingdom I died to redeem, that my Name may run and be glorified, and all my Words may be fulfilled—that in the world where I suffered dishonour, to come again and receive my honour ; in the world where I submitted to the Cross, to come again and receive the Crown ; that meaneth, to receive the Power, and claim the Kingdom all my own. Without this I must appear as he said, amongst the Jews, and amongst the Arians, to shed my Blood, and that is all : and in this note the professors of my Gospel go on—

“ Christ's Blood was shed,” is all their plead,
And they will plead no more ;
And so like cuckoos men go on ;
’Tis all the notes they’ll hear.

So from the man you may discern
 The way they judge their God;
 They judge that all my power is gone—
 That way is all their plead.
 So men appear, I tell thee here,
 And their own likeness draw;
 But let these cuckoos all take care—
 Thy God they'll surely know
 Did never come to die for man,
 To have my honour lost,
 And not my Gospel to fulfil,
 Though man so proudly boasts,
 To judge the way that he did say,
 I in one note must stand;
 Because I know that is their cry,
 By thousands in your land.
 For all was finish'd, men do say,
 When on the Cross I died;
 And so a cuckoo I must fall,
 The way that man applied.
 Ah! simple men, your thoughts are vain;
 Your God you do not know,
 The way that I shall come again
 And prove my Gospel true.
 But I'll end here and say no more—
 I've simply answer'd man;
 As his own folly did appear,
 I know that is their tone;
 For in one sound they all abound;
 No different notes they'll see;
 Though in my Gospel it may be found
 The way the end will be.

So here I tell thee, man hath drawn his own likeness, how they go on like the bird he hath mentioned, in one note, that my death finished the whole; and so they go on to lead their flock, in one note like the cuckoo, which is a true picture of man, as I have told thee: he hath drawn the likeness of the teachers and the hearers, which is too common in your land."

Taken from Joanna Southcott's mouth by me,
 ANN UNDERWOOD.

Witness,

JANE TOWNLEY.

Wednesday, July 23, 1806.

L O N D O N :

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;

And sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; C. ABBOTT, opposite the London Apprentice, East End of Old Street; W. TOZER, Lambeth Road, St. George's Fields; Also by W. SYMONDS, Gandy Lane; and the MISS EVELEIGHS, St. Sidwell's, Exeter; SAMUEL HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.

[PRICE ONE SHILLING.]

THE
TRIAL
OF
JOANNA SOUTHCOTT,
DURING SEVEN DAYS,

WHICH COMMENCED ON THE
FIFTH, AND ENDED ON THE ELEVENTH,
OF DECEMBER, 1804.

AT THE
NECKINGER HOUSE, BERMONDSEY,
NEAR LONDON.

"There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were." 2 Peter iii. 3.

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. i. 27.

LONDON:

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;
AND SOLD BY E. J. FIELD, NO. 2, HIGH STREET, ST. GILES'S,
TWO DOORS FROM THE ANGEL INN;
ALSO BY W. SYMONDS, GANDY LANE; AND
THE MESS EVVLEIGH'S, ST. SIDWELL'S, EXETER.

1804.

INTRODUCTION.

THE world at large has raised a variety of false reports, and drawn many wrong judgments, concerning the publications of Joanna Southcott. Some have gone so far as to say, that they are the works of men with her signature put to them. Others have affirmed, that their contents are made up of falsehoods, and not truth. Again, among a variety of the like tales, it has lately been boldly asserted, "that she makes a scribbling on some papers, and delivers them to some of her followers, and then, when any remarkable occurrence happened in the world, from her being possessed of a great degree of head knowledge, with a retentive memory, she has occasionally gone to these papers and pretended to read what has happened, in the same manner as if it had been in them; and then it is added, that there is a person writes down what she pretends to read, and then it is published:" This erroneous and false assertion has even been put in print against her.

But all these things being known to the Lord, before Joanna could have any notice of them; she therefore sees his unbounded wisdom, in ordering that every truth should be tried and regularly proved by the testimony of credible witnesses.

And in order to ascertain the truth or falsity of her writings, all ranks of men have been invited, by a variety of applications, to come forward to examine fairly into them. The bishops, and clergy in general, were particularly invited to search into these matters; and she then expressed her willingness,

on every truth being laid before any twenty-four whom they might appoint from among themselves, that if they could prove the calling to be from the Devil, she then would consent for every thing to be given up to their judgment, as may be seen in "Letters on various Subjects, from Joanna Southcott to Miss Townley, published in June, 1804;" but they declined coming forward to judge the cause.

After this it was offered to be given up to the judgment of the Rev. Mr. Pomeroy, in like manner, if he could bring twenty-four to prove her calling from an evil Spirit; for he had written private letters to her friends, to insinuate to them that she had published falsehoods against him. But her friends being above deceit, they sent her his letters, which she put in print, at the same time offering to give up all to him, if he came forward and proved his assertions, as the reader may see more fully in her "Explanations of the Bible," Part I. p. 44, published towards the end of the same year; but well knowing that he could not do so, he likewise refused to attend to her invitation to do justice to her character.

And to shew the reader the last steps which were taken, respecting that gentleman, previous to her Trial, the following particulars are inserted:

DIRECTIONS FROM THE SPIRIT.

Wednesday, Nov. 29, 1804.

"Now, Joanna, I shall give thee directions. Know all men, my Gospel was penned by my disciples; my friends and followers bore record of the truth: for what truth could come from my enemies? Now I tell thee, it is my friends and believers that must bear record of every truth the same. Now, as the days of *thy departure draw near*, I have ordered thee to call all thy witnesses and friends together, to make every truth clear before them, and to convince the unbelieving world, they have not built their faith on a sandy foundation; they have not listened

to any cunningly devised fables; they have not taken thy bare word and record; but have faithfully searched into every truth. The witnesses must be called and their evidence given in and penned, as though it was a thing on life and death. All must be penned, and all particulars looked into, to prove to the world there is no deceit in thee or thy friends. For I now tell thee, if thy friends believe every truth thou hast told them, without bringing forward every evidence to prove it, the world will not; for clear proofs must be made manifest, to prove a thing to an unbelieving world. My disciples penned in what a public manner my miracles were wrought, and in what a public manner I appeared to them after my decease; and in what manner I arose again; but could this be done by the keepers, who were bribed to conceal the truth*? I tell thee, No; so let the unbelieving world say the truth of all is proved by thy friends and believers: for the truth of my Gospel was penned the same, and the truth of my Bible was penned the same. Now let the world be convinced from Pomeroy, what truth can you know from him? Does he not use every art to conceal the truth, as much as the keepers did to conceal the truth of my resurrection? Then know, vain man, no truth can come from an enemy. See my Gospel; see my Bible; see how Jehoiakim went to conceal and destroy the words of Jeremiah; and see through my Bible how it was penned by the prophets, and made public by those who beneved. But was ever my Bible affirmed by an enemy? Let reason take possession of every heart; and now see from Pomeroy's conduct, how he would sooner lose his own honour, and bear the scandalous reproach of the whole world, than come forward to acknowledge the truth. Now let this be a convincing proof to all men, that truth cannot be made known by an enemy; truth must be made known by a believer, who will not blind his own eyes, nor the eyes of others,

* Matthew, xxviii. 12, 13, 14.

but will do justice towards God and man, which the enemies of my Cross never would do; neither will the enemies of my Crown do it now: for where Satan hath the advantage over men, to fill them up with unbelief, he will have the advantage to work in them deceit. Now let the world see from Pomeroy, and thy friends, where the art and deceit lie; who is ready to come forward with every truth but the believers? and who is ready to keep back the truth and deny it but an unbeliever? This was done at my first coming, and this is done at my second coming. Now let all men judge for themselves; for I shall go on to make every thing clear to men of reason and to men of sense.

“ Now I shall answer thee: Pomeroy hath done like the Jews of old; he hath concealed the truth, and will not appear to own the truth; then go out into the highways and hedges and compel them to come in. Let the witnesses’ words be taken; and let any opposers come that will come, *that have not returned the letters*; or, let the halting Jacobs appear, that are now halting between two opinions; let them come forward to the number that is mentioned.

“ Now I shall come to Pomeroy’s words: he saith let the poor be tried, but leave him out of the question. Now let Pomeroy answer me, which way the truth is to be tried to leave him out of the question? Is not that a thing impossible? In thy heart thou sayest, Yes, it is a thing impossible; then I answer, he will find it in the end as much impossible for him to regain his lost honour: for his name must ever stand with the names of the keepers that were bribed to conceal the truth. So whether he will hear, or whether he will forbear, write thou the words unto him this day, and tell him to call to his remembrance,

“ The eleven days are still in store,
 To seal my Father’s hand;
 But if he sleep till the day o’er,
 Then he may still sleep on

Till all my threatened judgments come upon him. Now tell him, for his sake I have deferred thy Trial to the last day ; for seven days before November is out, by the Old Stile, thy Trial must begin ; and if he is not present then, or sends no friends to appear in his behalf, he must trust to the judgment of them that are present ; but as to his conduct, from first to last, it will all go in print with the witnesses' names ; and let him know what an impossibility he hath required ; and the letter thou sendest him must go in print."

Here follows a copy of the Letter :

REV. SIR,

London, Nov. 28, 1804.

In your letter to the Rev. Mr. Hooley, you write desiring to have the truth of my writings cleared up, and tried by the test of Scripture, but leaving your name out of the question ; then what truth can be cleared up ? What an impossibility do you require ? What sense and nonsense have you blended together ? Doth not your own handwriting prove your senses more deranged than mine ? You say, it must be tried by the test of Scripture truth, and by that let it stand or fall. Now, Sir, if we leave out the truth of the Scriptures they must fall, and if I leave out the truths that were put in your hands I must fall ; for what use was it of my putting events in your hands, from 1796 to the 1801, if all these things were to die and never to be named ? Then you might judge I was led by a knave or a fool ; but you will find in the end, I am not led by either ; but that the Devil hath completely drowned your senses. Yet still the Lord is waiting to be gracious, if you appear to clear up the truth at the eleventh hour ; therefore I must call to your remembrance the words I read to you in 1798, that by the dates being different with God and man, it was said—

“ Eleven days are still in store,
 “ To stay my heavy hand ;
 “ And if you sleep till this be o’er,
 “ Then you may still sleep on”

Till heavier storms come upon the nation, which followed in the 1799 and the 1800. Now these eleven days have been kept in store for you, that for your sake my Trial is put off, to the last seven days of November, by the Old Stile, so the mercies of God endure to the end ; *but not one day longer will it be deferred.* My witnesses from Exeter are now in London, and every truth concerning you, and me, will be given in to the attorney, and all put in public print. Now I must call to your remembrance the letter I sent you—

“ Will you, like the Jews of old,
 Keep seals upon the tomb ?
 Or will you bribe the keepers here,
 That truth should not be known ?
 Then sure to others I’ll appear,
 In the highways I’ll go ;
 And Pomeroy’s words, without delay,
 I bid thee hasty shew.”

And now your words, without delay, I shall put hastily in execution, to have every truth tried and proved ; but you shall no longer make me an offering for a word, to sign to subtilty, arts, and deceits ; the naked truth shall now appear. I am sorry to tell you, that your conscience hath been bribed like the keepers, that when they saw the angels appeared, and the stone rolled away, and they fled for fear, they were bribed to say the disciples stole him away while they were asleep. Here, like you, they contradict themselves, for what man could tell what was done when they were asleep ? and what man can tell which is right, you or me, if I leave your name out of the question, and do not call my witnesses to clear every truth ? In this, your senses appear no more acute than mine ; for I am sorry to tell you, that

there is such sense and nonsense blended together in your letters, that my senses are not so much deranged but I can discern the depth of the whole. I do not, like you, boast of good sense, that the polite world boast of, to drown common sense; but common sense teaches me reason and religion, that in an affair like mine, justice, equity, and truth, must take place, and none of the truth kept back. And now I shall come to the purport of my letter: your hiding yourself sheweth yourself guilty, and you are your own murderer. My Trial is prolonged on your account, that you may have no excuse to plead; but as I know conscious guilt keeps you back from appearing yourself, you are at liberty to send any friend you think proper, to appear in your behalf. You know the last day is mentioned; my Trial cannot be deferred longer than the last seven days in November, by Old Style; and if you appear you may claim my promise in the letter that was sent you in print, by the command of the Lord; but if you do not appear, you prove yourself guilty, and must say as Adonibezek did, as I have done to others, so the Lord hath requited me. Now, Sir, I shall conclude with saying, this letter with all the others that have been sent you, will be put in print, if you are absent; and you must say, the judgments of God have now overtaken you; but I wish you to call reason to your assistance, before reason come too late. If I do not receive an answer by the return of post, your silence proves you would sooner have your character lost for ever, by your ill conduct, than acknowledge your fault towards God and me, and clear your conscience, that wherein you had done wrong to acknowledge you would do so no more. One thing I must observe, in your letter to Mr. Foley, you say, after a full and patient investigation into my writings, you are of opinion they proceed from a deceived imagination or spiritual delusion; then I must ask you, why, Sir, after having the writings a fortnight in

your hands, to pass your judgment thereon, before they were put in print, that you delivered them into my hands to put them in print, and said, you could not blame me? then why did you deceive me, and not tell me your judgment then *? So out of your own mouth, you have tried every way to deceive me, and now in the end you are deceived yourself.

So, I am, your much injured,

JOANNA SOUTHCOTT.

P. S. Please to direct to Mr. Sharp, No. 50, Titchfield Street, Oxford Street, London.

When the Rev. Gentleman paid no attention to this offer, the following directions were given :

“ Go into the highways and hedges and compel them to come in. Now they are at liberty to invite any twenty-four they choose, to stand in their stead, that the house may be filled with the appointed number that is mentioned ; therefore, I ordered my friends to come before the time, that the witnesses might be examined, their evidence taken, and all laid before the public. So opposers that wish to be present let them be present, for the complete number must be made up. I choose no man ; but let them be invited and come by their own choice ; and whether Pomeroy come or send, there shall not be one turned back that cometh by invitation to make up the twenty-four. If they had not been warned by letters, had not been invited, had not been threatened, they would have said, all was unjust, to call forward all the witnesses to appear against them, if they had not notice to answer for themselves ; and the world would have said, as was said at Stockton, that all was invented lies. Every truth shall be cleared up by evidence and by witnesses, before thou goest hence to be no more seen ; then where is the man who can contend with believers, when every truth is proved and tried ? where are the clergy who can con-

* For a particular account of this see page 2 of Joseph Southcott's book, printed in 1804.

damn them, when every offer hath been so freely made them ?

Or, where hath Satan room to plead,
When justice is so clear ?
No ; I shall strike the rebel dead,
And make thy foes to fear."

As Joanna's enemies have been busy in spreading false reports against her ; and all those who have been invited to examine into the truth or falsity of what she hath published, have also declined to interfere. She was still ordered, however, to come forward and call her witnesses together, who came from distant parts ; and also the twenty-four persons who had before judged her calling to be of God ; and they were to procure other twenty-four, who believed the Bible to be of divine authority, to join with them, for the purpose of examining every evidence regularly ; and this was to be conducted by an attorney, who was appointed to act in the strictest and most impartial manner in the examination of the witnesses, during her absence ; and he was desired to act in every thing, as though he had been commissioned by his king and country, or by the bishops and clergy, to act faithfully with God and man.

In consequence of this arrangement, the twenty-four, who had before judged the truth of Joanna's mission, endeavoured by every mean of persuasion to induce individuals, among the clergy and others, to come forward to examine into her calling ; but all that were opposers, or unbelievers, of what she published to the world, refused to listen to her friends. Many of them added insult and abuse to their refusal to search into the truth, as may be seen by the different answers, as given by several of them to the gentlemen who made the applications to them.

Being then commanded to go into the highways and hedges, accordingly the Rev. Mr. Webster waited on three clergymen ; these were, the Rev.

Mr. Hodgkins, minister of St. Thomas's, in the Borough, who declined attending, not caring to have any thing to do with it; the Rev. Mr. Grose, curate of St. Gabriel, Fenchurch, who declined, fearing his abilities were not sufficient for such an undertaking; and a third was the Rev. Mr. Draper, lecturer of St. George's, in the Borough. He declared his decided opinion, and believed that he spoke the *sentiments of the clergy* at large, when he said, that her writings were blasphemous; and added, that he could see but one place where she was spoken of in Scripture, and that was by the appellation of Jezebel; for she was a Jezebel in the church; and as to prophets and prophetesses, in the present day, he did not believe, that there were now any such characters; though he must say thus much in her favour, this was a proof of the near approach of the latter day; for that we were taught previous to that period to look for false Christs and false prophets. She was evidently an instrument in the hands of the enemy, to collect together a number of people and promote a rebellion against the government; and we should not be allowed to meet at the time fixed on, for our assembling was known to them.

The reader will fix his attention to the fairness of Joanna's intentions, in applying to the church ministers, for them to examine into every thing; for they are part of the government of England, and ought to stand between the king and his people, to prevent a Jezebel from being imposed on them.

THE ABOVE REMARKS WERE THUS ANSWERED
BY THE SPIRIT.

“Now, Joanna, I shall answer thee from these three men. The first is what I said in the Revelations, neither hot nor cold, but lukewarm; therefore I will spue such out of my mouth; for no more than thou canst digest thy meat, and that only one

meal a day, no more can I digest such men, to have them settled in heart with ME."

"And now I shall come to the second, whom I call a prudent man, that boasts of his infirmities, fearing of his wisdom to judge in so weighty a cause; and here let the prudent men keep silence; whose understanding is hid, let them not think of themselves more highly than they ought to think, but wait till they are clear in judging before they condemn."

"And now I shall come to the other, who said thou wert the Jezebel. Out of his own mouth will I condemn him, for breaking the laws of God and man; the laws of HIS KING, the laws of his COUNTRY; and turning the laws of a civilized nation into rebellion. Hast thou not appealed to thy king, and to thy country, to have the laws of the nation put in force against thee? And if *twenty-four* can come forward against thee, and prove thy calling not of God, hast thou not promised to give up the whole? Then will he throw the laws of your nation aside, and bring in laws of rebellion without justice, equity, or truth? Is he going to bring in the *laws of the French*, to be a traitor to his king and country, to bring in what laws he pleases? When law-makers are law-breakers, where are the laws of your land? Is not his heart joined with the Devil against all righteous and religious laws? Then how dare he say my just decrees shall be prevented, that men may be clear in judging before they condemn? When they have refused to try thee by the laws of the country, I have commanded thee to be tried by the laws of my Gospel; I have ordered thee to put every truth in their hands; I have ordained so many witnesses to copy off thy books, that it may be plainly proved to the world that there is no art nor deceit in thee; I ordered thy pen to be thrown aside in the end, that in the mouth of two or three witnesses every word might be established, and that without books, or

without inventions ; for thy words flow faster than they can pen them. How dare such a minister go into the pulpit, who puts all my Gospel to defiance ? Is it not written, be clear in judging before you condemn ? For who art thou, O man, that judgest another ? Thou art no doer of the law but a judger : but let him know the judge stands at the door, to condemn him out of his own mouth, for breaking the laws of God and man, and bring the *laws of other nations* into this KINGDOM ; then like other nations this kingdom must fall. He that is a traitor to his God, is a traitor to his country ; the laws of God command him to be clear in judging before he condemn ; the laws of your country command a clear judgment, by judge and jury, before any criminal is cast. Then how dare he say, without the laws of his country, he will take the law in hand without acting according to the law ? Though the Jews unjustly put ME to death, yet they pretended to do it by the law, and gained false witnesses to prove it was done according to the law ; but now this man says they will put a stop without the law, when they refused to appear according to justice, equity and truth ; then is not justice fallen in your streets, and equity cannot enter ? Will men judge as blind men in the dark, when I have given them eyes to see if they will see ? Will they judge without hearing, when I have given them ears to hear if they will hear ? Now let him come to a court of justice : where is the person cast without evidence ? Now where is his evidence to appear ? Where is his indictment to prove that thou hast spoken against thy God, or against thy king ? And is not my command given to be peaceable with all men, as far as in you lie ? Is there a word of rebellion in thy writings that I have ordered or commanded ? Have I not ordered the truth to be laid before the public ? Did I not invite them to come forward and judge for themselves ? Then where is your justice, O vain men ? Have I not rightly spoken

of the shepherds, that they will neither enter themselves, nor suffer those that are entering to go in? Are they not blind leaders of the blind? Do they not judge of things they know nothing about themselves? and do they not teach others to do the same? Where can they bring my Bible to justify them? Can they deny my judgments just upon the land? Are not they the Jezebels themselves, who cover with a covering, but not of my Spirit, who deny the truth of my Gospel, that promised my Spirit should be sent, and the Holy Ghost the Comforter should come? Now if man answer, "Yes; we know this" is the Gospel of Christ, and we believe him to be "the God of truth, that what he hath said HE will" accomplish; but we will not receive it from the "hand of a Woman." Then let man answer ME, why he took the evil fruit from the hand of a Woman, when I forbid it? Why he cast the blame on his MAKER for giving him the Woman?

Here let man answer for man,
 Why he obey'd at first,
 But now the 'Trial will not stand
 To have the evil cast;
 Then blasphemy in men I see,
 My Name they do blaspheme;
 And so from hell their hearts do swell,
 To keep on Satan's reign.
 So they are come, to ME 'tis known,
 So tainted by the Fall,
 My Bible now they do disown;
 But I do tell you all,
 In Spirit strong I now am come,
 Man cast the blame on ME;
 Back on their heads, it shall be shewn,
 The blame is cast by ME;
 For I'll cast back the every stroke
 Man cast on ME at first.
 Though now the Woman you do mock
 In love to you she'll burst,
 The Promise clear for to appear
 To free you of the Fall;
 And if you lov'd your MAKER here
 In love you now would fall

These words to say—"we wish, like she,
 "To have it so appear;
 "And if she simply is deceiv'd
 "By any spirit here,
 "We all must say another way,
 "By ignorance she is cast."
 For if her writings through you weigh
 And mark how all is plac'd,
 In love to ME they surely be,
 If now you judge her hand,
 'Tis all against the enemy
 Her writings now do stand;
 On Satan's head is all her plead,
 To have the curse stand there,
 And ME to be the LIVING HEAD,
 And Man's redemption clear.
 And will you say, 'tis blasphemy?
 Then you must plead for hell.
 I tell you men, no other way
 You Jezebels can fall,
 Only to say the blasphemy
 Is against the tempter here;
 And you like Jezebels would be
 Her prophets for to clear.
 She saw them slain, I tell you men,
 And so her rage did burn;
 And now like she you shepherds be—
 Look deep and now discern:
 Against your king you cannot bring
 The lines that she hath spoke;
 Against your God, it must be known,
 Then how dare men to mock,
 These words to say that blasphemy
 Did e'er come from her tongue;
 Or she like Jezebel can be
 To do my prophets wrong?

And now I shall answer thee in plain words. Thy petition and request is, to destroy all the works of the Devil, as my prophet destroyed the sons of Be-lial *, who led men to worship strange gods, and not to worship ME, the TRUE and LIVING GOD, which enraged the heart of Jezebel against him, though she had seen the judgments I had sent before; and just like her are all thy enemies. Now, where is there a woman that would run the hazard thou hast, to plead for the glory of God and the good of mankind? or, where is the woman that could stand as thou hast stood, to hold a controversy with all men,

* 1 Kings, xviii. 40.

if I the Lord was not with her? Can they blame the Jews, for saying I cast out Devils through the prince of Devils, when they say thou art pleading Satan's destruction by the spirit of the Devil? Did I not truly prophesy of you, blind shepherds, that ye were blind leaders of the blind? Did I not truly prophesy of *the End*, that ye would hear my Gospel and keep it not? that your houses were built on the sand, and great would be the fall thereof? But how could the Fall be so great, if blind guides did not appear, to blind their flock when it came to the end, that they might not know the days of their visitation, nor be able to stand in the evil day? Now, as he saith, false prophets are a type of the last day, and that thou appearest as a type *unto him*, out of his own mouth will I condemn him, if he doth not faithfully warn his flock that MY KINGDOM is at hand, as he confesses *from thee* my WORDS are TRUE. So he that will not see from the sunshine and the daylight, because it is too strong for his senses, let him come to the night and see by the moonlight, and say, *from the dark*, my KINGDOM is at hand; for my Gospel stands every way to confound men in their own discourse, that they might have no excuse to plead, that no signs, nor warnings, were given them. So let him take the sign the way *he hath placed it*; and let all such shepherds take the sign the same, that *place it this way*, to warn men to flee from the wrath to come, lest the day come that shall burn like an oven, and they are consumed and burnt up like stubble. So he hath no excuse to plead; and now let him try to save his flock, by warning them that my words are fulfilled, my KINGDOM is at hand, or their blood will be on his head; for I shall require them by the way he hath pleaded. And now I shall come to those who see from the SUNSHINE, that the SUN of RIGHTEOUSNESS must arise with healing in his wings, to heal the FALL of the WOMAN, *before MAN'S RE-*

DEMPTION can take place. Let them rejoice in the GOD of their SALVATION, join with her in the PROMISE made in the Fall to destroy the evil, as Adam joined with her to take the evil. And now let the world see, how lively and how zealous these are to go through every thing, and to be obedient in every thing, who believe from the TRUTH of MY PROMISE that stands on record ; but how careless are these shepherds, who say they believe the time is at hand, from false prophets and false Christs ! Let the world judge of the different men by their different conduct, who is for ME, and who is against ME, who are the faithful servants waiting the coming of the Lord."

" And now come to the other."

The Rev. Mr. Foley, accompanied by Mr. Scott, the solicitor, waited upon the Rev. Mr. Robson, of Whitechapel. On his being asked, if he would attend Joanna's Trial, as an opposer, (for the object of it was to find out if there was any spiritual delusion, or whether her calling was from the Spirit of the living God,) he said, that he had destroyed the letter he had received, from Miss Townley to the clergy ; and added, that there was no occasion for such an examination, as she had described herself as the second Eve, and that there was nothing to warrant such an assertion. The discourse then turned upon the bruising of Satan's head ; and he said, that that was accomplished at the death of our Saviour. He then indignantly broke off with saying, that he was sorry Mr. Foley was of the church, for he was no Christian : and further told him to go home and get some water gruel.

THE ANSWER OF THE SPIRIT.

" Now I shall answer thee of the other, who said he had destroyed the letter : and I answer he hath as much destroyed my Bible, or wrested it to his own condemnation. Might I not well say blind leaders of the blind ? Was Satan's head bruised at

my Death? Who then worked in the hearts of the people to destroy my disciples? Who worked in the hearts of the Jews to harden them in unbelief? See what followed my Death: were not people as envious against my disciples as against ME? Had they not greater persecution after my Death than before? Then how will he prove Satan's head was bruised, and his power taken off from his tempting men to sin, and hardening their hearts through unbelief? In this he is become an advocate for the Devil, that no sin and blasphemy proceed from him; but all proceeds *from man's own evil heart*. After I had come to bruise Satan's head and redeem them from the Fall, they went on as bad as before; then to what purpose was my Death and Sufferings? only to bring the greater condemnation on man; for if I then bruised Satan's head and destroyed all the works of the Devil, as it is written I died to destroy; then what is Man?—A Devil by nature, and a Devil by practice. Then to what purpose did my disciples warn men to flee from the temptation of the Devil? Why did they say, draw nigh to Christ, and HE will draw nigh unto you; resist the Devil and he will fly from you? But if his head is bruised, and his power destroyed, ye have no Devil to resist; and so if Satan be in men's own hearts, that they themselves are these Devils, *what are they redeemed from?* You cannot say they are redeemed from sin, when sin so strongly abounds; you cannot say my followers were redeemed from sorrow, when in every age of the world they went through persecution, tried and tempted within and without; then what redemption has man obtained? Will you say they are redeemed from the law of Moses, or the law of the prophets? Then the Jews stand as a witness against you, and with truth can give you the lie; for they are under the law, and not the Gospel. Then where are they redeemed? Will you say men are redeemed from worshipping other gods? Then look abroad in foreign

nations and see what they worship : but all souls are **MINE** saith the Lord ; and is this the way you will say I have redeemed them ? Then for what purpose is the redemption ? Will you say I have poured out my Spirit upon all flesh ? Then what do you make of my Spirit ? Will you say they all know **ME** from the greatest to the least ? Then why are so many false gods worshipped ? Oh, weak, foolish man ! thou that sayest another wants water, thou thyself wantest wine to make thy head stronger. But what hast thou profited by my Blood ? by the wine thou drinkest in remembrance of **ME** ? what merit dost thou make of my Death and Sufferings ? or my coming to redeem man, and destroy the holy city where the Lord was worshipped, and give it to the heathens that called not upon my Name ? What do you make of such Redemption ? Then you make your God another such as yourselves : and is this the shepherd to teach my flock, of the promises made in my Gospel, that I died to reconcile the world unto God, and yet in the wretched wicked state, when men have been drinking iniquity as the ox drinketh water, will they say God and man are reconciled ? Is this all the travail of my soul, that I am to see to be satisfied ? my Name mocked, my Gospel despised, heathens worshipping of any thing but the true and living God ? and do you call this the Redemption of Man ? Then to what purpose hath the Redemption of Man taken place ? If so you must place all the evil in **ME**, that I have redeemed them to sin against **ME**. Oh ! ye blind shepherds leading your flocks into a ditch ; leading your flocks as sheep for the slaughter ; calling them the redeemed of the Lord, and Satan's power destroyed, while sin is running with so high a hand, and my Name is despised amongst them ! Oh, ye blind, open your eyes ! Oh, ye fools, that reject knowledge, and make **ME** reject you ! like the Jews of old, ye perish for want of knowledge ! and worse is your faith of my Gospel than the Jews' ; for the Jews do not believe my Death tended to the

Redemption of Man; and they know themselves they are not redeemed ; but ye profess to believe, through my Gospel, that Satan's head was bruised, and man was redeemed, while every sin, strife, and malice, bitterness and contention, hardness of heart, and cruelty, are amongst you ; then now see what you make of ME ! for know that the servant must be like the master ; and know that I said, his servants ye are to whom ye yield yourselves to obey : but if Satan's head was bruised, and your redemption took place, and my Spirit was poured out upon all flesh, you have but one master to obey : and to what purpose did I tell you to pray for my kingdom to come ? For when my kingdom is established on earth, then my kingdom is come ; then ye need not ask for a thing to be done, when it has been done. To what purpose did I say unto them of the signs that should take place, then they should lift up their heads, for their Redemption drew near, if their Redemption was then ?

So now see men, how they are come,
 As I did say before,
 Blind leaders of the blind, 'tis known,
 And so the ditch is near.
 Such ignorant shepherds well I knew
 There would be in the end ;
 When I did bring all to their view,
 I knew the way they'd bend.
 Like water here doth he appear—
 His gruel let him see ;
 Though for my shepherd pointed here,
 It is more fit for he.
 Had Foley's head so weak been laid
 I ne'er should chose the man ;
 And Satan would him soon betray'd,
 Had he so weak discern'd
 My Bible here for to appear ;
 But from his words now see,
 He said his Bible he could not clear,
 Thou knows't he said to thee,
 Nor understand for to command
 The mysteries there were penn'd,
 So in my wi-dom he doth stand,
 They'll all find in the end ;
 Self-confidence gives all offence,
 In every age that's past ;

And now the same they're surely come;
 Self-confidence is cast :
 My Gospel here they cannot clear,
 Like children to become,
 If in their wisdom they'll appear,
 My Gospel to condemn ;
 In Spirit here I now appear
 My Gospel I'll make good,
 And every thing was spoken there
 I'll now to man allude.
 So Foley see was blam'd by he ;
 But I shall blame that man,
 And from my Gospel all may see
 He in no way canstand.
 Did he condemn an upright man,
 My Gospel for to name ?
 Then how a shepherd dare he stand ?
 I'll put him now to shame :
 The words from he to Foley see,
 Back on his head I'll turn ;
 As thou didst say by Pomeroy,
 The end shall make him mourn ;
 For sick like thee he'll surely be
 When I've went through the whole ;
 And then the cruel he may see
 For his ownself to call.
 A preacher here he cannot clear
 He's worthy of that name,
 No; Foley's passions did appear,
 And so the end I'll shame,
 I say, the man, he cannot stand :
 The blind men now you see,
 How I have mock'd them from their hand,
 And all like fools did flee.
 The wicked here, you now see clear,
 Do flee when none pursue ;
 For righteous like the lions are,
 That now believe me true ;
 Because that here I shall appear
 Their faith do judge them right,
 And in the end I all shall clear.
 And make them men of might,
 Now for the Foe, I tell them so,
 That six they sure must meet,
 That have no eyes the truth to know
 The calling here is great.
 But now I'll clear the mystery there,
 No company was found
 When the six men to thee were seen—
 Let all men judge the sound ;
 Thou know'st that one his sight was strong—
 Let men in sight appear !
 Bring me the answer of six men,
 That have no eyes to clear

Their Bibles true before their view,
 And then I'll clear the whole;
 'The mysteries in the end they'll know
 Why I did this conceal;
 For Satan's head in arts are laid,
 If he did know the way
 I should go on to prove thy hand,
 I knew what arts he'd lay:
*So I conceal'd and ne'er reveal'd
 The way I'll clear the whole.*
 But the blind men to thee were seen,
 Waited to hear thy call?
 No man, thou'st know, to thee did shew
 That he would leave his room,
 Until the truth that he did know,
 And then they'd know their doom.
 So for the six I now shall fix,
 For Pomeroy he is one;
 They've strove to win, by all 'tis seen,
 But know his eyes are gone;
 And so five here must now appear,
 For them to try the same;
 But know, with thee they never were,
 But waiting for my Name,
 'The truth to see if 'twas from ME;
 But as to eyes they've none;
 And from my Gospel you may see
 The way the blind go on.
 But know that one to thee was known,
 Had eyes for to discern,
 And said again at thy return
 That he should see thee come;
 But know the blind were all confin'd,
 Waiting to see the end,
 No step to go, thou well dost know,
 They had no eyes to see—
 Then now discern how I do warn—
 The blind confin'd must be,
 Till at the last the light doth burst;
 But thy friends now see clear,
 That blind they be, they cannot see—
 Thy guide hath brought thee here,
 To see the whole before them fall,
 And so the blind must come.
 I do not tell thee to appear;
 But their words must be known.
 So I'll end here, and say no more
 Till I their judgment see;
 But let thy dream to them appear—
 Forgotten it may be."—

The dream is thus related by Joanna: In the fall of 1802, when at Mr. Bruce's at Paddington by myself, I dreamt that I felt an arm round my neck, and

knew I was in bed by myself ; I turned round in the bed to see who was there, and saw a well looking youth spring off the bed in blue cloaths, and a child was with him. I arose to follow him ; he went into Mr. B's diningroom ; but still opened door after door till he brought me to a room where there were six blind men, who seemed to have no eyes in their heads ; but one man was there who had his perfect sight, and said, these men are blind, and so they will continue till the truth of your writings are proved. One of the blind men spoke to me, and said, when your writings are proved to be true we shall receive our sight. The man that had eyes said, they would not see before, but he should see me again. The youth that came with me was my guide to conduct me, and he was waiting to convey me back. I thought he stood as a footboy behind me, but did not convey me back the way I came.

On an application made by Mr. Wilson to the minister of Clerkenwell and Long Acre Chapel, for him to attend the Trial, he received the following note :

SIR,

As I consider Joanna Southcott a *deluded impostor*, I shall have nothing to do with her ; and I am very sorry that you, Sir, are carried away with her nonsense.

I am, Sir, your's, &c.

Wilderness Row, Dec. 3, 1804.

H. FOSTER.

On *Saturday, Dec. 1, 1804*, an application was made by the Rev. Stanhope Bruce, to the Rev. Basil Woodd, of Bentinck Chapel, Lisson Green. He shook his head and cried out with anger and contempt, Stuff! stuff! he would have nothing at all to do with it, and was very sorry a gentleman like him should countenance such a cause as this.

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from Woodd. What stuff is his religion? where is his love to God or man? Hath he not seen the thing once proved already, by what one of his own brethren said—there were three and twenty mad fools*? and from his own words, he judges them the same; then where is his wisdom? where is his religion, not to step forward when invited, that he may point out the errors to them, and not let it go out in the world again, by *three and twenty more mad fools?* So out of his own mouth will I condemn him, as a blind man without eyes; for if he had eyes to see, or a heart to understand, believing a thing gone out in the world in MY NAME, that he believed I had not spoken in, he ought to come forward in LOVE to ME, to try to convince those that are in errors; and if he could prove it not of God, that he might be able to publish to the world against it, for the glory of God and the good of mankind. So here is his wisdom perished, his understanding hid, his love for ME gone. But he is boasting like Jehu—see my zeal for the Lord of Hosts! while his eye is to his own honour, that he might be *exalted and worshipped for his wisdom and preaching*; but where is his wisdom to judge of a thing without examining into it. This is the—

Proud boasting Pharisee—

For wisdom he hath none,
To judge the calling not from ME,
And say he will not come
For to confound, in every sound,
The blind-men's names are here.
And perfect blind themselves they'll find,
When I have prov'd all clear.
So I'll begin—thy thoughts within,
Call former things to mind,

* The Rev. Rowland Hill held up a paper one Sunday in his pulpit, containing the names of Joanna's twenty-three friends who had before examined into her writings, saying, here are three and twenty mad fools.

What Parable I first did name,
 And now the end you'll find;
 So let the Parable be penn'd
 That thou hast penn'd before,
 And all shall find it in the end,
 That say I shall appear,
 As they judge wrong what thou hast done,
 I'll prove that love they've none;
 So let the Parable be penn'd,
 I'll answer thee again.

The following is the parable, that was penned in Joanna's writings years ago : " Supposing a nobleman of great family and fortune gone abroad into a foreign country ; and an harlot, as an impostor, was to forge his name and title, that she was his wife ; his friends not believing she was his wife, but that she had done it by arts in his absence, thinking if he did never return she might lay some claim to his estate. Now what must that nobleman's friends be, if they believed the woman to be an impostor, and they would not call her forward and make her prove in what manner she was honourably married, and by whom, before she dared to make that public assertion to disgrace a gentleman and his noble family ? Would not this be done by men of the world ? Would they give it up to be proved by her own friends, and from them claim her right and title, without his friends examining into the truth ? What would the nobleman say on his return ? that he had not a friend to search into the truth. Would he not blame them ? would he not condemn them ? But if, on the contrary, her report was true, and his friends had enquired into the truth, saying they could not believe such a gentleman as him would have been united with one so much his inferior ; therefore they tried her to prove her marriage with him, before they would own her, that they might have some evidence of the truth ; could he then blame them ? He could only say, their judgment and his own were not alike : it was his choice, if not theirs."

THE ANSWER OF THE SPIRIT.

Now thus to man I here shall come :

The Parable is plain,

That thou hast given out to man,

And I shall here maintain,

Was such a thing now done by man,

His friends the cause would try ;

They'd say his honour must be gone,

If they should let it die,

To let her say this perfect way

She doth his title claim ;

And so her friends they may agree

To vindicate the same—

“ But unto them shall never come,

“ Nor will we thus submit ;

“ No, no; the truth shall be made known,

“ Her honour may be great ;

“ If friends appear the whole to clear,

“ Then blinded they may be ;

“ No; we ourselves will now see clear,

“ His absence we will see ;

“ Then as his friends we'll now contend

“ To know if it be so ;

“ For unto others we'll not bend

“ Till we the truth do know.”

Doth she appear to offer here,

To say she will it claim,

To say her marriage it is clear

If she can't prove it plain,

And bring the man by whom 'twas join'd

To make her marriage good ?

Would you not say that you would come

And see if so it stood.

I tell you plain, ye sons of men,

You'd do this for a man,

And for his honour you'd contend,

Or he might you condemn,

When he appear'd the truth to clear—

“ Why did you let it go

“ From words from her, that you did hear,

“ Ne'er seek'd the truth to know ?”

Could you confound, in any sound,

If you ne'er had sought it out ?

Then on her friends you must depend,

Though you say you did doubt

The truth was so, yet you'd not go

To see if it was clear.

Then now, my friends, I tell you so

My answer must appear ;

No love for ME was seen by ye,

My friends may say the same ;

For if I never had return'd,

MY TITLE she might claim.

So if deceit, and full of cheat,

You would not try to know—

But here the mystery it lieth great :
 You could not overthrow
 The words of she ; now answer ME,
 If absence aught can clear ?
 But now to man I bold shall come,
 They'd not keep silence here ;
 To try the thing they'd soon begin,
 What is of man- I know ;
 But what's of GOD, (fear ye my rod !)
 This love you will not shew !
 So now, vain man, I must condemn,
 You'd act so for a friend—
 What not for me ! I now do see
 Your hearts will never bend !
 For to the man I now shall come
 To place a different way :
 Had he been bound in wedlock's bands,
 And children gain'd that way ;
 And absent gone, to all unknown,
 And she the truth could clear,
 His every friend he must disown,
 That had denied her here,
 If they'd not come and see her hand,
 To know if it was so ;
 But let her children bastards stand,
 And she a begging go,
 To seek relief, and full of grief,
 While I had gold in store,
 And you her heart fill'd full of grief,
 To say she was a whore,
 And her oppress'd, and wound her breast,
 While she did offer free
 Her marriage here she'd make it clear,
 And prove it true to be ;
 For every hand she could command
 Was witness to the deed ;
 That though she was too mean for he,
 Yet with her he did wed.
 "Then, where's the friend that can pretend
 "In love for to appear,
 "To see my wife, and children go
 "In grief and deep despair ?"
 Because that they would all deny,
 Refuse to see her hand ;
 To search the truth they'd not comply,
 Then her own friends must stand
 The whole to clear, I tell you here—
 But when he did return,
 Against his friends he'd then appear
 In anger for to burn—
 "She offer'd free," the man would say,
 "To prove to you the whole ;
 "Unjustly you turn'd her away ;
 "Must she a begging fall ?

"When rais'd by me to such degree
 "And justice you forbid,
 "To fill her heart with misery
 "A wife that I had wed;
 "And offsprings here from me appear,
 "You all fill'd with distress.
 "Then how your presence can I bear
 "When you refus'd redress,
 "Her cause to see, and her to free,
 "If innocent she's found?
 "This thing you ought to've done for me,
 "That justice might abound;
 "For if abroad, it must be know'd,
 "I'd died and never come,
 "My wife and children you'd disown,
 "The truth might not be known."
 So from such men, I tell you plain,
 No justice can appear;
 You see the laws of God and man
 Together I compare—
 And from the law I now shall go:
 Thousands have lost their right,
 That had not friends the truth to shew
 And bring the truth to light.
 So I'll end here, and say no more—
 But few friends I do see,
 That wish the TRUTH in all to clear,
 And shew their LOVE to ME."

Mr. Sharp waited on another clergyman of great literary talents, who declared her to be a foolish, ignorant woman; and by what he had read from her books, he could not understand them; and had no opinion of a Holy Spirit that could not write grammar. But he further said, if he was a younger man he might come forward; and he added, that this world would always go on as it was; and by the Death of Christ we should be made happy hereafter.

HIS REMARKS WERE THUS ANSWERED TO JOANNA.

"Now I shall answer thee of his saying, a foolish ignorant Woman: if Adam had refused listening to a foolish, ignorant Woman at first, then Man might refuse listening to a foolish, ignorant Woman at last; but as Man did not refuse at first, but as soon as he had listened, cast the blame on ME for giving him the Woman, *because he had listened to her*; and now I shall cast the blame on Man for not listening to you. Know, Pilate refused to listen to his foolish wife,

and so by Man my Death came ; the *Jews refused to listen* to the words of my Mother, and so I was judged an impostor. But know, Ahasuerus did not refuse to listen to the words of Esther ; and *by a foolish woman* her people was saved ; then where is your wisdom, ye foolish men ? and where is your wisdom in my Bible ? Is it not written, with the simple I shall deal simply ? Then how could my Gospel be true if I should deal any other than simply with a simple Woman ? Should I speak in language unknown to her, how could she understand ? Was you to bring Latin and tell a child unlearned to read it, and pick it out, and explain the sense, would not men laugh at your folly, to expect a child to understand what he had never learnt ? Then how shall a simple woman, unlearned, yea, even in her own tongue, learn things she never understood ? Is this your boasted wisdom, vain man, to teach people things they do not understand ? Yet, this folly I see in the church, teaching people fine speeches, and learning, that the poor do not understand ; but the plain truth of the GOSPEL is thrown aside by men's learning ; the visitation of MY SPIRIT is mockery ; the influence of MY SPIRIT is thought nothing of ; the POWER of the HOLY GHOST is despised ; the REVELATION of MY SPIRIT is set at nought ; my Spirit is quenched ; Prophecies are despised ; and despite is done to the Spirit of God ! Then where is your boasted grammar ? where is your boasted learning, to teach men the wisdom of this world, that I have said should perish and come to nothing ? Is my wisdom counted foolishness unto you ? then be assured it is my wisdom ; for know that it is written by my Apostles, the wisdom of God is foolishness with men ; and so my wisdom appeareth foolish to the worldly wise ; but now tell ME, O vain men, if your wisdom is not foolishness to ME, when you say a thing is not of God, and your friends are imposed upon, for want of judgment, and you boast of your

wisdom and judgment? Then why not appear to point out to them where their errors are, and see the truth cleared up? You say, you do not understand the Books, then why do you exercise yourself in things too high for you? Never judge of a thing you cannot understand.—Now, simple man, you say you are too old to come forward in the work of the Lord; for if her calling *be not of God* you cannot be a friend to the Lord, if you do not come forward to *oppose it*; and if it be of God, you ought to come forward to support it, that you may bring your grey hairs with honour to the grave; for with what confidence can you come before HIM, to say you have digged in the earth and hid away your money, and never improved the talents that are given you? Is this the way you wish to appear before ME?

So thus to all is now my call,
 Blind shepherds you are come;
 When the GOOD SHEPHERD do appear,
 My Gospel all discern;
 I said that I ALONE must be
 The SHEPHERD that was GOOD,
 And now my words I bid you see,
 Let this be understood;
 As four here do now appear
 Wise shepherds for to be,
 And wish the truth in all to clear,
 In SPIRIT drawn by ME;
 Then know, from them my word must come
 To prove the truth I spoke;
 I said the THREE a TYPE of ME,
 The fourth you know not,
 That now appears the whole to clear,
 And joined with the third;
 For Pomaroy's letters must appear,
 Or from his written word
 Call thou to mind he was behind,
 For two did write before;
 And so from he the shadow see,
 He did the third appear.
 And Eyre did come with him to join—
 The mystery there goes deep.
 Another day I'll tell my mind,
 How GOD and Man must break
 In unity in heart to be—
 All shadows I place first,

But in the end, you all will see,
 The substance so will burst.
 So thus to Man the shadows come,
 The substance lieth behind.
 I know the shepherds that are mine,
 And in the end you'll find
 They'll burst the same to know my Name,
 When I have all went through ;
 But those that boast of empty fame
 They'll never wish to know ;
 Because their pride will throw aside
 The teaching of their God ;
 Wiser than ME they judge they be,
 And so my words are trod
 Beneath their feet—the mystery's deep,
 As none do understand
 These blind men here, how they appear
 To bring all to your land ;
 Thousands the same, I know they're come
 And judge themselves as wise,
 And think that knowledge they want none,
 And so they blind your eyes.
 But I'll appear to answer here,
 'That knowledge men have none ;
 'Tis faith in ME, the wise do see
 What is before them come:
 No ; simple maid, the wise have said,
 Could bring such mysteries round,
 If not from Heaven the lines were given,
 Men's learning they'll confound,
 That do begin just like the man,
 The Woman's folly see,
 They'll say—" that Adam sould stand,
 " If she condemn'd must be :
 " If Man at first on her did burst,
 " And blam'd his MAKER there ;
 " Then at the last Man might be cast
 " If he this way appear.
 " So God is just, and now we trust,
 " If he'th began with Man,
 " Upon the Serpent now he'll burst,
 " And so fulfil his plan ;
 " Though weakness here doth all appear,
 " And sown so at the first,
 " The Lord in honour all can clear,
 " And raise it at the last."

After meeting with a general refusal among unbelievers, the twenty-four, who at first came forward to prove Joanna's calling, were then obliged to get the like number of friends to join with them ; and many of these were such as had come from distant parts of the kingdom to hear her Trial, not knowing but it might be carried on by the clergy. Thus, by the

refusal of the clergy and others, the other twenty-four friends, thus chosen, who came from different parts of the country, obtained an additional opportunity to examine the truth of her mission, by being present as judges at her trial.

The following extract is an additional explanation how this Trial was brought forward :

“ Now pen how many men came, that wish to be clear in every truth, and took their journeys to see the truth of thy visitation cleared up : ” —

The Rev. Mr. EYRE, from Bristol.

Mr. NISBET, from Kent.

Mr. HIRST, from Leeds.

Mr. SENIOR, from Leeds.

Mr. GRIMSHAW, from Leeds.

Mr. LASKEY, from Devonshire.

Mr. CHANTER, from Devonshire.

“ Now, Joanna, I shall answer thee : Seven wise men, from different countries, went first to Exeter, to enquire into the truth ; and now seven wise men from different countries are come to see the truth cleared up ; so now thy seven stars are come to fourteen ; and they may stand with the other twenty-four ; their labour of love shall not be in vain. I have called the great, I have called the learned ; but my invitation they have all refused ; and now I shall come to the simple and unlearned, to fulfil my Gospel, that the pride of the great may fall, and be confounded by the simple and foolish, *that are so judged in their eyes* : and he that speaketh against this judgment speaketh against the truth of my Gospel. And now remember what I said—I thank thee, Father, that thou hast concealed these things from the wise men, from the learned and prudent men, and revealed them unto babes. Now the wise men have been warned, and the learned, and the prudent, all have been warned ; the wise men trusted to their wisdom, the learned men trusted to their learning, and the

prudent men trusted to their prudence, thinking, if they kept silence, all would die away, while the simple and foolish men, as the worldly wise men judged them, became as babes, or as little children, teachable, willing to learn what they did not understand : for the mystery of the Fall was never understood by man ; so they, like children, are come teachable to learn what they never understood. Now let them see how my Gospel was brought in by poor men and fishermen, men unlearned in the world ; and by such my Kingdom will be brought in : for now is coming the fulfilment of the whole ; the meek shall be exalted ; the proud shall be abased ; and the meek shall inherit the earth. Now weigh the whole with my Gospel : Are not many called ? Are there but few chosen ? Have not the wise and learned men resigned their crowns to babes and children ? For such they are judged by the bishops ; but know, such are judged by my Gospel to become as children to possess my Kingdom, or how could my Gospel be fulfilled ? How could the wisdom of the wise men perish, if this was brought forward by the wise and learned ? How could the understanding of the prudent men be hid, if they had understood all these things ; the mystery of the Fall ; and the manner my Gospel must be fulfilled, to bring in your redemption ?

Now, Joanna, speak the word,
Dost thou my Promise claim,
That I have left upon record,
The Woman to redeem ?

Oh, my God ! with tears of joy, with tears of thanksgiving, with tears of humiliation, if I am now permitted, I claim the Promise, that Satan's head may now be bruised, and his curse be above every living creature, who first seduced the Woman, and by arts betrayed her to fall from that happiness thou created her for, and by his arts to disobey her God ; and by the same arts he hath been working in men to this day, to be at enmity against their God.

Oh, merciful Lord ! let that enemy be destroyed according to thy Promise, that the world might be reconciled unto the Lord. As thy dear Son died for to reconcile the whole world unto God, may I ask and receive that our joys may be full, to see thy blessed Name run and be glorified, Satan confounded and destroyed, and thou be justified in the works of thy hands, by man whom thou hast created, for thy own honour and glory. This is my petition, and this is my request, if it be thy blessed will to grant me, Oh, thou Lord God of heaven and earth ! then blessing, honour, praise, and power, be unto the LAMB for ever ! and all the earth shall praise thy Name !

At the time when the twenty-four persons, including the seven before mentioned, were chosen, meetings were held for several days, according to orders for the regular examination of the different witnesses.

The following extracts are inserted as being further explanatory of Joanna's Mission and Trial.

Tuesday, Dec. 4, 1804.

A letter was received by Joanna from Mr. Wilson, respecting of words spoken by a woman who is one of those that call themselves the elect, belonging to Orange Street Chapel, where Mr. Townshend preaches—"that the friends of Joanna will give her a dose in order to put her to sleep and deceive the public."

These words provoked Joanna to the highest ; and she said, if she had such wicked, deceitful, artful people around her as that woman, she had not a doubt but they would do it, and be her complete murderers. If they were to mock God in this manner to deceive man, they would soon deceive her, and make her sleep the sleep of death : for if any one was to give her any thing to draw her to sleep, she is convinced they would close her eyes for ever, that she should never awake more. So when she meditates on all the arts, deceit, and lies, that are in un-

believers, she is truly convinced they are of the Devil ; and from such wretches no truth could come. Here is the answer of the Spirit given to Joanna.

“ Now, Joanna, I shall answer thee from this woman. The language of her heart is the language of thousands, that would say it, and would do it ; and would affirm they had acted as she said : for as I told thee before, I now tell thee again, nothing will convince an unbelieving mind ; therefore it is written, they perish through unbelief. And now to convince the world that all was open, fair, and just, I ordered every letter to go out that have ; but I well knew such unbelievers, that nothing would convince them : they would say, like the woman, *thou hast designed it* ; thou and thy friends had agreed, without reason, in a thing that need not be mentioned, if it was from herself, *to say she should be in a Trance at all* ; for then her writings would have as clearly been proved without it. But as this is now the report of the world, and what I perfectly knew before, from the trial of men in past ages, I permitted this thing to go out in the world, to see what judgment men would draw. Now they have drawn their judgment ; and to prevent their future judgment, no one shall know the time of thy trance, no one shall know the manner of thy trance, nor thou thyself shalt form any judgment how or when, before I come upon thee unawares : for all my visitation to thee in this Trial shall be suddenly and unexpectedly, like my visitation to thee at Bristol, that I never warned thee of before it came, that no man might say *thou appearest* in the power of my Spirit to fulfil thy prophecies ; and now I shall come upon thee unawares the same, in all the working of MY SPIRIT *unknown to thee or them*. So they may be like my disciples of old, expecting things to come to their own judgment. in a different manner than I appeared : but had I told them every particular, and come perfectly like it, the world would have said they deceived them, to say I came as I told them

before ; but when I come in a different manner to them, in a way they never expected, and they themselves confessed it so, no man could say they did it by deceit, when they themselves confessed they were deceived. And perfectly so it will be by thy Trial : the day, the hour, the time, or the manner of my strong visitation to thee, during thy Trial, will not be known till MY POWER *appears*. But I shall make all things so clear to them, that they shall never need of a Trial any more, to know from whence thy visitation is ; but shall know it is I the Lord have spoken by thee. And now I shall tell thee, though I knew thee and proved by thy witnesses that no deceit is in thee, and called thee abroad in the world to prove it to others ; yet, as the unbelieving Jews did not believe in ME, the unbelieving world will not believe in thee, if I tell thee beforehand every particular of *what will happen*. But thou sayest in thy heart, were not the particulars of the days foretold ? to this I answer, they were foretold, *if proved by thy enemies* ; but now thou knowest it is *proved by thy friends* : and if I act a different way, to shew the unbelieving world that it did not come as they expected, yet in a different manner and more clear than they expected, let them not be disappointed ; for I tell thee, if all things come in a regular line *without opposers*, the world will say, there is deceit in thee and thy friends. Therefore it is MY WISDOM now to conceal from all in what manner I shall clear up the truth, to make thy light break forth as the morning, and the truth as clear as the noonday sun ; and so clear shall the truth be now made ; for the water shall now be made wine : and let them not grieve if the best wine is reserved for the last.

Upon conditions all my Bible stands,
 And on conditions I have placed my hand,
 And on conditions you will see the end,
 The way that I shall make the blind men bend,
 That by the letters they have sent to thee,
 They will confess they had no eyes to see ;

So all their words thou must with safety keep,
 To shew the blind men how their eyes were sunk
 Deep in their heads, where thou didst see the holes ;
 And full as blind they'll find their naked souls :
 So in their stead their letters must appear.
 Then what impostor canst thou be to man ?
 Let them discern and judge thy written hand,
 If an impostor would the whole reveal,
 And from their knowledge nothing would conceal.——
 I know thy nature daily doth decay,
 And so your nation now I say do lay ;
 They are decaying, as I said at first,
 By dearth and burdens so upon them cast ;
 And if by thy decaying thou dost fall,
 By their decaying they may tremble all ;
 Because thy heart they have so wounded here,
 And back on them will surely come the spear.
 But now believers boldly they may stand,
 And now MY KINGDOM they may all command ;
 For if they live on earth they will it gain,
 And if they die, with ME they sure shall reign,
 That now in heart and soul give up to ME,
 Their only wish my kingdom for to see.——

Let men begin from my Gospel and shew how close every word is brought to my Gospel, of the Parables I mentioned of the Kingdom of Heaven, and that not one that were bidden should taste of my supper. They have been bidden to come forward and search out the truth ; and as they have refused, I have refused them ; and those of the highways and hedges are compelled to come in. Now I shall tell thee what is meant by the highways and hedges : those that work in the highways, and those that work by the hedges, are labourers ; so let the believers come in as labourers, that my house may be filled ; and that my visitation may be made manifest ; for now I tell thee, by thy Master thou must stand or fall ; and now thou art judged by men, whose faith is like thine ; then by one Master you all stand or fall."

The following extracts are inserted to inform the reader respecting the mission of Joanna :

In Joanna's sealed writings, written in the years 1796 and 1800, are found these words : " I will provoke them to anger and jealousy ; but when

this jealousy alarms the unbelievers, and they have not judgment enough of their own, to know from whence the writings come, but wish to be clear themselves, if they will call forward the Trial, *as the LORD hath done*, to see if every thing be true, as it is put in print, and by their unbelief cannot be clear, from whence it came, when friends and foes meet together to clear up the whole, this sign is set before them : By righteous and just judgment I have fixed the Trial, and by the truth it shall be proved ; so righteousness and truth will meet together, love and peace will kiss each other ; that is, love will kindle in every heart ; and those that are now angry will then be as loving friends : so—

Perfect harmony will take place,
 And every truth they'll then embrace ;
 For I shall throw thee in a Trance,
 And every truth I'll then advance.
 So Adams here you'll all appear—
 This is the Fall of Man—
 And paler than the whitest wall
 Will every member stand :
 Then Satan's fall, be it known to all,
 Will surely follow next,
 For Man's Redemption now I call,
 My standard so I fixt
 It more secure for to endure
 Than 'twas before he fell ;
 For all his foes I'll so secure
 And triumph over hell.
 So men may see their destiny—
 These are the first redeem'd ;
 Then follows on (for fast 'twill come)
 The pure and living stream,
 For thou'lt return, and man will mourn,
 And tears of joy 'twill be.
 The standard here will so appear,
 That tears of joy they'll see.
 So now at last my word at first
 I surely shall complete :
 The Woman ne'er brought on the curse,
 But did the Serpent cheat.
 A Mystery, that man shall see,
 Will come so in the End ;
 For the GOOD FRUIT was on the TREE—
 And Satan here must bend :
 Pluckt by her hand let Satan stand,
 And the good fruit appear ;
 The evil first, and Man was cast,
 And Satan must stop here.

Then she must bring again to Man
 The knowledge of the good ;
 Then Satan's arts must feel the dart,
 When I fulfil his word :
 To be as Gods it was his word—
 His word I'll now fulfil ;
 Then he must fall, be it known to all—
 But now I say, stand still,
 And in the end, mark what is penn'd,
 The mysteries will come round.
 There's always Hell where Satan dwells,
 And there he must be bound :
 My ways are just, let sinners trust,
 And judge ME in the end.
 So on the Tree look all to ME,
 I died the sinner's friend ;
 For now the Comforter will come,
 I tell them, like a Ghost,
 And tell the simple sons of men
 How Paradise was lost,
 And how they may it all regain,
 Wrought by a Woman's hand ;
 For Paradise they shall obtain,
 That now like men will stand,
 And the whole armour now put on—
 The breastplate goeth before,
 Then fast the deluge down will come—
 This is the mention'd war.
 I made the Woman at the first
 For to complete Man's bliss ;
 Then now by her it shall be done,
 And make your jarring cease."

Since the conclusion of her Trial, Joanna received one of the books published against her at Stourbridge, which was announced some months since. After reading it she spoke of it thus : " I see the unbounded wisdom of God, in ordering me to proceed as I have done ; for I could not have thought there had been so black a heart in man, as to judge, that in spiritual things, any one could have acted so deceitfully with God and man, as the wretched author, who printed this book against me hath done ; but whatever may be the blackness of his heart, my soul come not thou into his secrets ! The Lord is my judge, and is witness against him. And I admire the wisdom of the Lord, in having the truth cleared, in the manner it follows here, from the depositions of the witnesses."

THE TRIAL
OF
JOANNA SOUTHCOTT.

THE FIRST DAY.

WEDNESDAY, DECEMBER 5, 1804.

The Trial of Joanna Southcott commenced at the hour of eleven this morning, by calling over the forty-eight names of the persons appointed to carry on the proceedings.

According to the directions laid down, the letters sent by Miss Townley to the clergy, and by them returned, were laid before the meeting; and also such letters as accompanied them from several clergymen, containing their sentiments thereon. These letters were read and examined, whence it appeared, that their general tendency was mockery against the mission of Joanna, and also a condemnation of prophecy. But it is likewise necessary to mention, that among the letters thus sent by *clergymen*, several of them were of that indecent description, that delicacy prevents their being at all brought forward to public notice *.

The next point brought under consideration was, the conduct of the Rev. Mr. Pomeroy to Joanna.

* When persons thus culpable, *who were not of the church*, have suffered public degradation in the pillory, for daring to violate the Laws of Christian society and decency, the Society for the Suppression of Vice, in their zeal so often displayed, in being the means of bringing offenders to justice, could not better exert such their zeal than in exposing some of these clergy to public disgrace and shame.

After this the evidences, to prove her statement of the conduct of Mr. Pomeroy, and of her life and character in general, and also the truth of her writings, were here entered upon and verified, in the following order :

The Examination of MR. JOHN TRIMLET SYMONS *of Exeter, respecting the mission of* JOANNA SOUTHCOTT.

Q. Are you acquainted with Joanna Southcott ?

A. I am.

Q. How long have you been acquainted with her ?

A. About ten years.

Q. Were you ever employed by Joanna Southcott to copy letters, which she read to you from her own writings, and which were addressed to Mr. Pomeroy ?

A. Yes, many different ones.

Q. Were you in the habits of copying from papers of Joanna's handwriting, and read by her to you, and which were afterwards published ?

A. Yes, a great quantity.

Q. Were not the whole of those writings, which you copied, comprized in four volumes, or books, when published ?

A. Yes, the first four of Mrs. Southcott's works.

Q. Did you not do all that with an unwilling mind ?

A. In many respects I did.

Q. What were your particular reasons for being unwilling to copy them ?

A. I did not at that time believe them the works of the Lord, and it was perfectly indifferent to me.

Q. Did you write a letter to any minister, at the request of Joanna Southcott ?

A. Yes, many; but one in particular to Chancellor Nutcombe.

Q. Do you know the contents of that letter ?

A. I cannot recollect a sentence ; but I know in substance it was to request of Chancellor Nutcombe to search into Joanna Southcott's writings, and to judge, whether or not they were from the Spirit of the living God.

Q. What is your opinion of the general character of Joanna Southcott ?

A. Her character in general is unblameable.

Q. Did you, in any transactions that you have seen or known of Joanna Southcott, see any thing of deceit in her ?

A. Never.

Q. Did you, Sir, at any time have any general conversation with Mr. Pomeroy, as to the writings of Joanna Southcott ?

A. Yes, several times.

Q. I think you say, you have asked him several times his opinion of Mrs. Southcott's works ?

A. Yes, in many conversations.

Q. Generally, Sir, what were his answers to your questions, and his own opinions at that time, concerning Joanna ?

A. Many and several times, in our shop at Exeter, he has told me not to be afraid, for certainly her works were very good, and from the Lord ; and likewise he said, that no evil spirit would certainly work against himself.

Q. At what period did Mr. Pomeroy hold that opinion ?

A. At different periods in the year 1801, when her first four books were printed.

Q. At what time did he change that opinion ?

A. About November 1803, when I copied a bill from Mr. G. Turner, of Leeds, and had it printed at Exeter, and carried one of them to Mr. Pomeroy. I found Mr. Pomeroy at home, and he read the bill and laughed at it, and told me I had better have nothing more to do with that mad woman. He thought, he said, we had troubles enough in our

family already, by believing in such nonsense, meaning the accidental deaths of my two sisters in one week. He at that time (and never before in my presence in the least) said her works were wrong, or were from the devil. I asked him why, if they were from the devil, he had first deluded me and many others to believe in her? He seemed very angry and told me he wanted to get her to her senses. Before I went, he still in greater anger said that it would be better for me to believe in the Church of England, and that only, and burn all the bills that I had printed. I told him I should not; he first instilled the idea, and I retained it.

Q. Pray, Sir, did you know that Joanna Southcott had said any thing of the death of your sisters before it happened?

A. Not directly, but only indirectly.

Q. What sort of indirect evidence had you?

A. About ten months before the death of my sisters, Joanna had attended the funeral of my brother: she said, she was afraid this was not the only calamity that would happen in our house, in the course of twelve months.

J. T. SYMONS.

These depositions were taken by me, and signed in my presence,

JOHN SCOTT.



*The Examination of MR. JOSEPH SOUTHCOTT,
respecting the Mission of JOANNA SOUTHCOTT.*

Q. You are the brother of Joanna Southcott?

A. Yes, Sir.

Q. Of course you have known Joanna Southcott from her childhood?

A. Certainly I have.

Q. Of what age is Joanna ?

A. About 52.

Q. Of what age are you ?

A. About 47.

Q. When in your respective childhood, what were your thoughts of the disposition of your Sister ?

A. I always thought her of a mild, placid disposition ; and, as she grew up, of a religious turn.

Q. Did you in your youthful infancy find any disposition in your Sister to falsehood, want of charity, or inattention to her God ?

A. No.

Q. Did you, in those youthful follies which are incident to youth, find any thing in her which was contrary to moral or religious precepts ?

A. I did not.

Q. Did you, Sir, ever remark whether she was of a chearful or melancholy disposition ?

A. I found her to possess an even temper, and a regular turn of mind.

Q. In her discharge of those duties, which belong to all persons in a moral and temporal point of view, was she, or was she not, attentive to them ?

A. She was so in the strictest terms.

Q. Did you and Joanna ever live together when grown up, and in full possession of your reasoning faculties ?

A. Yes.

Q. Now, Sir, when you did arrive at that period, do you think you were capable of judging her natural character ?

A. I do.

Q. Now, possessing that judgment, what were your general thoughts, or your opinions, respecting your Sister ?

A. I at that time thought my Sister so far possessed of methodism, from her very strong propensities for reading and perusing the Bible, that I was

afraid her intellects might be hurt.

Q. Was she, or was she not, at that time attentive and careful to what we generally call our worldly, or temporal concerns ?

A. Yes, she was particularly so.

Q. Was she at any time concerned for you in any individual capacity ?

A. Yes, she was concerned for me, and kept my house at Musbury, in Devonshire.

Q. Was she at your house in the year 1798 ?

A. She was.

Q. Did she at that time tell you of any of her prophecies ?

A. She did.

Q. Did you, Sir, at that time say, you knew not from what spirit her prophecies came ?

A. I did at that time say, I believed they did not come from the Lord.

Q. Did you also say, you would leave it to time to say from what spirit they came ?

A. Yes, I did.

Q. Do you recollect your Sister reading to you the events of the harvests of 1799 and 1800 ?

A. I do not recollect, though possibly she might; for she read a great many papers, that I forget the contents of; amongst the number of things she read that might be included; at that time having no belief, they made no impression on my memory.

Q. Were you ever in the habits of being angry with your Sister, when she read those communications to you ?

A. I was, because I wished to dissuade her from it.

Q. Were you ever asked by your Sister to copy any letters, for the purpose of sending them to Exeter ?

A. Yes, I was.

Q. Do you recollect being informed by your Sister for whom those letters were designed ?

A. Yes, Sir.

Q. For whom ?

A. One in particular I recollect was for Mr. Pomeroy : it related to the harvests that were to ensue the following years, if the people continued in the unbelief of her writings, which letter I refused to copy.

Q. What were your particular reasons, for not copying that letter ?

A. Because I thought she spoke in too harsh and positive a manner of what was to follow, thinking her too insignificant a character to send such a letter to Mr. Pomeroy, as I understood that letter was to be made public to the citizens of Exeter.

Q. Where did you live, before you went to the city of Bristol ?

A. At Whitehall, about a mile from Bristol.

Q. Did your Sister ever tell you, that you should be settled in the city of Bristol ?

A. She did.

Q. Had you, Sir, any expectations at that time of being settled in the city of Bristol ?

A. No, Sir, I had not.

Q. Have you become settled in the city of Bristol, according to what your Sister told you ?

A. Yes, I have.

Q. Did you believe then that your Sister knew you were to be settled in the city of Bristol ?

A. No, I did not.

Q. Did you ever attempt intentionally to deceive your Sister, for the purpose of discovering by what spirit she was led ?

A. Yes, Sir, I did.

Q. Were you ever successful in that attempt ?

A. I did succeed so far by telling her that I had got an appointment to the West Indies, in which I persisted until I had got an appointment, and was absolutely sworn into the custom house at Bristol. Upon shewing my Sister my appointment, and still assuring her it was for the West Indies ; my Sister

then replied, " Well, brother, if you do go to the West Indies, I shall destroy all my writings ; for I am told by the Spirit, you should settle in Bristol, and do very well."

Q. Pray, Sir, what effect had this prophecy of your Sister upon your mind ?

A. It staggered me a little; but I said I would leave the event to time.

Q. Did your Sister ever tell you, that you might be present when her writings were proved ?

A. Yes, she has.

Q. Did you, Sir, or have you ever tried to deceive her in the confidence of the Spirit, which she professed to have been led by ?

A. Not since the West India affair.

Q. Did your Sister ever tell you, that a number of people should be gathered together, for the purpose of proving her writings ?

A. Yes, Sir, she has.

Q. Did you, Sir, ever believe that a number of people should be collected together, for that express purpose ?

A. I did not believe it prior to 1803.

Q. I believe, Sir, for a long continuance of time, you did not believe your Sister was visited by the spirit of prophecy ; but that you conceived she was misled, either by derangement of mind, or by some evil spirit ?

A. Yes, Sir, I did.

Q. At what time was it that you first began to think your Sister was visited by the Spirit of the living God ?

A. In June 1803, Mrs. Foley and my Sister came to my house in Bristol, and informed me what had passed at the time she was at High House, Paddington ; when hearing the extraordinary things she related, and of the very respectable characters engaged in the work with her, induced me to read and peruse her

writings with attention, and on comparing them with the Scriptures. I had no doubt but they were from the Spirit of the living God.

Q. Before that information, had you ever read the books published by your Sister ?

A. I never had.

Q. Was that your first inducement for reading them ?

A. It was. I had never seen them before.

Q. Did you, Sir, ever tell your Sister, or did you believe, that a number of persons should never be collected together, for the purpose of proving, or searching into her writings ?

A. I believe I did tell my Sister so, and prior to 1803, I never thought they would.

Q. Now, Sir, generally from your mutual childhood up to the present day, what is your opinion of your Sister as to her character, for truth, justice, morality, and charity ; and for possessing a sound mind, and general virtue ?

A. Unexceptionable in all those characters.

Q. Do you believe she is particularly distinguished in those characters ?

A. I have every reason to think so, never having heard her character traduced by her greatest enemies.

Q. Now, Sir, there is an old observation, and a scriptural one, that a prophet has no honour in his own country ; do you, Sir, in the face of that observation, and with all the prejudices, which you formerly had against your Sister, now believe that she is visited by the Spirit of the living God ?

A. Yes, I do.

JOSEPH SOUTHCOTT.

These depositions were taken by me, and signed in my presence,

JOHN SCOTT.

The Examination of MR. JONES, of Exeter, respecting the Mission of JOANNA SOUTHCOTT.

Q. Do you know Joanna Southcott?

A. Yes, Sir.

Q. How long have you known her?

A. About five years.

Q. During the time that you have known her, what is your opinion of her moral character?

A. That of a good, faithful, and honest christian.

Q. In the year 1800 did you know that Joanna Southcott was in the habit of prophesying?

A. Very well, and before the harvest of that year.

Q. In the beginning of the year 1800, do you recollect Joanna's reading to you from a paper what would be the event of the harvest of that year?

A. Very well, and before the harvest.

Q. At the time that Joanna read to you the prophecy, was it not the opinion of the people in general, that the harvest would be very good?

A. Yes, Sir, not only in Exeter, but in all the counties I passed through with the Mail Coach.

Q. Did the event of that harvest turn out as Joanna had foretold?

A. Exactly.

Q. Did you take from Joanna a copy of that prophecy?

A. No.

Q. Have you been at other times in the habit of writing copies of Joanna's prophecies from her mouth?

A. Yes, Sir, I have.

Q. Do you recollect going at the request of Joanna to Mr. Pomeroy?

A. Yes, Sir, I went to satisfy my own opinion, as well as at the request of Joanna.

Q. For what particular purpose did you go?

A. I went in person to receive an answer from Mr. Pomeroy to a letter, which I had written to him.

Q. What passed between Mr. Pomeroy and yourself, when you saw him?

A. I began with begging his pardon for the liberty I had taken in writing to him the day before; he asked me to come in. I went into his back parlour, and had a great deal of conversation concerning Joanna, the principal features of which related to Joanna's Mission. He asked me, if I was a believer? I answered, how could I be otherwise, since I find what she says comes true. Mr. Pomeroy told me, Joanna had a great deal of shrewd sense. My answer was, she knows no more of herself than this table.—His answers were so ambiguous that I did not understand his meaning: so I came away dissatisfied.

Q. Do you recollect being present at Mr. Symons's, when the papers of Joanna were opened?

A. Very well.

Q. Did you, with others, write your name on the leaves?

A. Yes, Sir, I did.

Q. Were those signatures by Joanna's request?

A. It was by her desire.

Q. Did you copy any of those papers?

A. I copied some, as well as some letters to the Ministers, which are published.

Q. Do you recollect having possession of a letter, in the year 1801, which was afterwards taken out of your hands by Joanna to give to Mr. Pomeroy?

A. I had a letter in my possession, in 1801, which I afterwards gave up to Mrs. Southcott, to put into the hands of Mr. Pomeroy; but before I gave it up, I signed my name and dated it, the day I parted with it, that I might know it was the same letter which had been in my hands.

Q. Did you ever put any other letters in Mr. Pomeroy's hands?

A. I had another letter for him, and saw him in the street at Bodmin; I told him I should be glad to speak to him. We went into a narrow court; I told him I hoped he would excuse the liberty I was taking with him, but had got a letter for him. He answered, what? is it from that mad woman at Exeter? He spoke so loud that one or two people stopped to hear. He said she was as mad as a March hare. I then replied, that cannot be; there are so many persons of respectability who support her. He then replied, they are all mad. I did not like to say any thing more to him for fear of a mob. I made an apology on his finding fault; to which he replied, I know you do not mean to offend me; if I thought that I would not speak to you. I afterwards made up that letter in a parcel, and sent it to him; about six weeks afterwards he sent for me, and returned the letter to me, which appeared to me to have been opened; and he desired me not to trouble him with such things again.

Q. Do you recollect copying, from Joanna's reading from her own writings, any books, which were afterwards printed and published?

A. Yes, certainly.

J. JONES.

These depositions were taken by me, and signed in my presence,

JOHN SCOTT

Examination of Mr. WILLIAM SHARP, as to the Books of Joanna Southcott.

Q. Did you, Sir, write any books for Joanna Southcott?

A. Yes.

Q. In what manner, Sir, did you write those books?

A. She read them to me from her own manuscripts, and I wrote from her reading.

Q. How many of those books did you write, which were afterwards published?

A. The first which I wrote was the conclusion of the book entitled, "Dispute with the Powers of Darkness," published in the year 1802; then the book entitled, "The Answer of the Lord to the Dispute with the Powers of Darkness," published in 1802; part of the "Second Book of Letters," published in 1802; part of the book entitled, "A Warning to the World," published in 1804; were all taken by me from Joanna's reading to me from her manuscripts. The book entitled, "Letters on Various Subjects, written by Joanna to Miss Townley," published in June, 1804; the book entitled, "Letters and Communications," beginning with the parable of the Little Flock of Sheep, published in June, 1804; also the book of "Mr. Joseph Southcott, being a Vindication of his Sister," published in August, 1804; were all received by post from Miss Townley, and published by me*,

WILLIAM SHARP.

These depositions were taken by me, and signed in my presence,

JOHN SCOTT.

~~~~~

*Examination of the Rev. T. P. FOLLY, as to the  
Books of JOANNA SOUTHCOTT.*

Q. Did you, Sir, write any books for Joanna Southcott?

A. I did.

\* Two parts of the book entitled, "The True Explanations of the Bible" were also published by the same witness since the above, and the third part is now in the press.

**Q.** In what manner, Sir, did you write those books?

**A.** I wrote from her reading them to me from her own writings.

**Q.** How many of those books did you write, which were afterwards published?

**A.** I wrote part of the "First" and part of the "Second Book of Letters," which I copied from the original ones sent to me, published in the year 1801 and 1802; the book entitled, "The Eighth Book," published in 1802; the book entitled, "An Answer to Mr. Brothers's last Book," published in the year 1802; the book entitled, "Disputes with the Powers of Darkness," published in 1802; the book entitled, "The Sealed Prophecies," published in 1803; two books of Visions, published in 1803; and the book entitled, "A Word to the Wise," published in August, 1803; the book entitled, "Sound an Alarm," published in 1804; were all respectively copied by me, from the words which she read to me from her own manuscripts\*.

THOS. P. FOLEY.

*These depositions were taken by me, and signed in my presence,*

JOHN SCOTT.

Here the examination of evidence closed for this day; and then the directions were resorted to, and a general discussion took place, upon the proceedings of the day, wherein more particularly the conduct of the clergy was again resumed.

\* There was another book published by Mr. Foley, in October, 1801, from letters transmitted by Miss Townley to him, and which was omitted in the examination, entitled, "Letters and Communications of Joanna Southcott, the Prophetess of Exeter," and called in Miss Townley's evidence, "What Manner of Communications are these?"



## THE SECOND DAY.

THURSDAY, DECEMBER 6, 1804.

THE assembly having met about the hour of ten this morning, near the house, received a message, that Joanna was in great agitation, waiting for an interview. The three clergymen and four other gentlemen, who had been at Exeter first to examine into the truth of her mission, followed by the rest of the forty-eight, as their names were called over, repaired immediately to the room where Joanna and her female friends were seated. After some time passed in mutual congratulations, Joanna got up and spoke until twelve o'clock precisely, at which time the box of sealed writings was put upon the table, and the different parcels of sealed papers taken out of it.

It is necessary here to introduce a general account of the beginning of these writings, as delivered to the assembly: From the time of Joanna's visitation by the Spirit, in 1792, different papers were sealed up, year after year, and deposited with her friends; and the whole of these were put into a box together, at the end of 1794, after having been first sealed up by her friends. The communications given in the subsequent years were added to the former, at the end of each year, and put into the box, and thus remained in the possession of her friends, until the year 1800. The writings were first cut open, by the desire of the Rev. Mr. Pomeroy, at the end of the year 1800, in the house of Mr. Symons, at Exeter, and in the presence of twelve witnesses, five of whom were present this day, some of whose names were signed on

every sheet of the writings, and some of the writings, thus signed, were delivered into the hands of Joanna, in order to be copied and deposited with the Rev. Mr. Pomerooy. They were again sealed up in the presence of six witnesses, about two months after the opening of them, or in the spring of 1801, and were left in the care of Mr. Symons, of Exeter. Having been after that committed to the possession of Mr. Sharp, of Titchfield Street, London, they were cut open a second time at Paddington, on January 12, 1803, in the presence of forty-nine persons in all, twenty-three of whom acted under the denomination of judges and jury. The writings were again verified there, leaf by leaf, generally by the signature of three of those denominated judges and jury. Some parts were read to the audience, and others were given to be copied, from which the book called "The Sealed Prophecies" was printed. At six o'clock in the evening of May 2, 1803, the writings were sealed up again, in the presence of six of the judges, Joanna, and four or five others. Each of these judges affixed their seals and signed their names on each parcel, and Joanna put her seal thereon. The bundles thus signed and sealed, being six in number, were exhibited this day, December 6, 1801, and the signatures and seals on them were acknowledged, by the Rev. Saurhope Bruce, Rev. Thomas Philip Foley, Rev. Thomas Webster, John Wilson, Elias Carpenter, and William Sharp, as their own respective signatures and seals. At the conclusion of thus identifying the bundles of writings, taken out of the box, agreeably to the directions of Joanna, that is about one o'clock, she became very faint, and was helped out of the room, after signifying that the writings were not to be cut open till she had strength to be present.

About three o'clock the evidence of the female witnesses was entered upon, and verified in the following order :

*The Evidence of Mrs. TAYLOR, of Exeter.*

Q. Do you know Joanna Southcott ?

A. Yes.

Q. How long have you known her ?

A. About twenty years or more.

Q. Was she in the service of any one, when you knew her first ?

A. She was in the service of Mr. Wills, of Exeter, upholsterer.

Q. What situation was she in ?

A. She worked in his business.

Q. How long did you know her before she left Mr. Wills ?

A. About one or two years.

Q. After she left Mr. Wills, how long was it before you saw her ?

A. It might be about a year.

Q. What circumstance was it, that led you again to know Joanna ?

A. By her coming to our shop to purchase something ; Mr. Taylor then asked her, whether she had not once lived at Wills's ? She answered, she had once lived with them, but was now with Mr. Wolland, at Heavitree, near Exeter ; Mr. Taylor then asked her, if she meant again to go out to work at her business ? she replied, if she could get a place she liked, she would.

Q. Well, Madam, what further conversation passed ?

A. I certainly had a great prejudice against Joanna, (because she had lived with Mrs. Wills,) and did not wish Mr. Taylor to hire her.

Q. Did Mr. Taylor hire her immediately ?

A. He immediately hired her ; and I said, you have hired a person I shall never like.

Q. Did Mr. Taylor make any reply to your observation ?

A. Mr. Taylor replied, we want such a person, and I dare say you will like her in time.

Q. Then, Madam, how soon did she enter into your service ?

A. In a few days she entered into our service ?

Q. Was she completely a domestic servant ?

A. She was.

Q. Then, Madam, after she came into your service, did you observe any thing in her manner or conduct, which led you to suppose she was deranged in her mind ?

A. Not in the least.

Q. Was you in the habits of seeing Joanna doing her duty in the business, in which she was employed ?

A. In the constant habit of working with her.

Q. How long did she continue in your house, after the first hiring ?

A. About a year.

Q. Then, Madam, during that time had you a sufficient opportunity of judging, whether or not, she was in possession of a sound mind ?

A. During that time, she seemed to be in more complete possession of her intellects than any person I ever met with, and more industrious than any one person I ever met with.

Q. Then she left your service ?

A. Yes.

Q. Did Joanna assign any particular reason for leaving your service ?

A. No ; but all our family was sorry to part with her.

Q. Then, Madam, after she left you, what situation did she get into ?

A. She was an upper servant to Mr. Burrow.

Q. Did she ever come back into your service ?

A. She came back about two years afterwards, and worked with us as a daily servant.

Q. Did you observe, when Joanna came back into your service, any change in her character or conduct ?

A. Just the same person for honesty, sobriety, and a chearful disposition.

Q. Pray, Madam, how long did Joanna continue in your service, before you observed any material change in her character or conduct ?

A. About a year or two.

Q. What was the nature of the change, which you observed in her character or conduct ?

A. She was not so chearful, but seemed rather melancholy, and not so attentive to her business.

Q. Did she at that time make any pretensions to prophecy ?

A. She did not ; but I thought the reason of Joanna's lowness arose from the circumstance of our having hired another person to accompany her in the work.

Q. How long after that, Madam, did you observe any symptoms in Joanna, of her pretensions to prophecy ?

A. Between one and two years.

Q. Before you knew she assumed the character of a prophetess, was she in the habits of communicating to you any dreams that she had ?

A. She was, and told me several.

Q. At what period was it that she left you ?

A. About the beginning of the year 1792.

Q. Did she come back again into your service ?

A. She did, about the latter end of the same year.

Q. Did she, upon her coming back into your service, tell you immediately that she had been visited by any Spirit ?

A. She did not immediately ; but told me that



there were troublesome times approaching; and though the necessities of life were now cheap, every thing would be dearer than ever was known in the memory of man; and advised Mr. Taylor to lay in a store; for that she had wonderful writings at Plymtree. Mr. Taylor then said, "Joanna, you are a prophetess?" to which she immediately replied, with great spirit and apparent sincerity, "So I am;" which was the first information I ever had, that she assumed the character of a prophetess.

Q. Did she, Madam, inform you of any particular circumstance, that afterwards took place, according to her predictions?

A. There was scarce any thing happened to the nation, or to particular families, or individuals, with whom she was acquainted, that she, Joanna, did not inform me would happen before it did, and all were fulfilled as Joanna predicted; and this continued for two or three years.

Q. Did you believe Joanna was visited by the Spirit of the living God?

A. I did; I believed Joanna to be so good a creature that she would not have said those things of herself.

Q. Do you know the Rev. Mr. Pomeroy, formerly of Exeter?

A. I do.

Q. Do you know, Madam, whether Joanna thought it necessary to consult Mr. Pomeroy, as a minister of the church of England, and to take his advice as to what Spirit she was visited by?

A. About 1706, Joanna said, she was ordered to write to Mr. Pomeroy upon the subject of her visitation, and to inform him of the approaching awful period.

Q. Did Joanna do so?

A. She did.

Q. How do you know that she did so?

A. Because part of my family wrote letters and communications to Mr. Pomeroy, and they were sent to his house, and conveyed to his hands.

Q. Do you know, of your own knowledge, these letters, &c. &c. came into Mr. Pomeroy's hands?

A. I do; because he came to our house in consequence of the letters.

Q. What did Mr. Pomeroy say to the contents of the letters, &c. &c.

A. He came to our house to enquire out the character of one Joanna Southcott, from whom he had, he said, received a letter, and enquired particularly as to her character, and whether I thought her in the possession of a sound mind and understanding.

Q. When you told Mr. Pomeroy your opinion of Joanna's character, did he make any observations upon the contents of the letters, &c. he had received?

A. Mr. Pomeroy said, a man had told him that Joanna had prophesied lies. I replied, I was sure she had not, for she prophesied nothing but truth. Mr. Pomeroy then said, "I should be glad to see her;" and I accordingly sent for her.

Q. Did Joanna then come?

A. She did.

Q. What passed upon the meeting of Joanna and Mr. Pomeroy, in your presence?

A. She read to Mr. Pomeroy communications; and after Joanna left Mr. Pomeroy, he said to me, "she will get out of her mind soon; I should not wonder if it was in a few weeks; but that he should be very happy if he could do any thing for her." We then parted.

Q. How long after the last interview did any other letters or meeting take place, between Joanna and Mr. Pomeroy?

A. About two or three months, when Joanna re-

requested an interview with Mr. Pomeroy, at Mr. Taylor's house, which accordingly took place.

Q. Were you present at that meeting?

A. Yes. I was; for Joanna had requested of me, that I should not leave the room whilst Mr. Pomeroy was there, and if I would not do so she would not go into the room; for she said, she was ordered not to see him without a witness. I accordingly did so, and Joanna ordered our family not to call me out while Mr. Pomeroy stopped; I accordingly remained the whole of the time that Mr. Pomeroy and Joanna were together.

Q. Do you recollect what particularly happened at that meeting?

A. Yes; Joanna told Mr. Pomeroy of what would speedily happen in the world, and read to him some of her communications; and at that meeting told Mr. Pomeroy, that she was the Bride mentioned in the Scripture, and particularly mentioned to him about Judas betraying our Lord.

Q. Was there any thing in the previous part of the conversation, that led to the observation of Joanna concerning Judas betraying his Lord?

A. I do not know that there was.

Q. Was there any particular comment, made by Joanna, concerning Judas betraying his Lord?

A. There was a great deal said, but I do not recollect what.

Q. Was there any observation, in your recollection, that was made by Joanna, that such a character as Judas would again be found upon the earth?

A. No, there was not: but Joanna particularly described the character of Judas, to which Mr. Pomeroy replied, "I never understood it so." Joanna then said, (and looked at him with particular earnestness,) "I was ordered to tell you so, Sir." Mr. Pomeroy then said. "Joanna, you have advanced things which make me shudder, and I do not know

“but it is bordering upon blasphemy.” She again repeated those words, “I was ordered to tell you so, Sir.” And in the course of the conversation repeated the same several times, and said, “I know what blasphemy is, but I was ordered to tell you these things.” In reply to some observations made by Joanna, Mr. Pomeroy replied, “it is impossible for me to tell that all your writings come from the Spirit of God; I cannot do it; but great part of them, I am sure, are; and I beg that you will make yourself happy, for I do not believe, that one word of your’s is from the spirit of the Devil; and I shall always be happy to see you, Joanna, or to receive any thing from you.” But did not say one word about Joanna being out of her mind. I do not recollect any thing more that happened at this meeting.

Q. Will you inform us, what you know of papers and letters put into the hands of Mr. Pomeroy from Joanna?

A. I know that my children has copied the letters of Joanna, and that they have been conveyed into the hands of Mr. Pomeroy, by Mrs. Bird and our two apprentices.

Q. Have you any reason to believe, that these letters and papers were safely conveyed into the hands of Mr. Pomeroy?

A. I am certain, from the conversations that passed between Mr. Pomeroy and Joanna, that Mr. Pomeroy was in the constant habits of receiving safely the letters sent to him; and there was an almost constant correspondence, which passed between Joanna and Mr. Pomeroy, up to the period of her going to Bristol, in the year 1798; and from there she wrote to me, that she would not return to Exeter, unless Mr. Pomeroy would come forward to examine the truth of her writings.

Q. Did you apply to Mr. Pomeroy?

A. I sent to him through Mrs. Bird, who returned me for answer, that he was willing to meet *any*, to prove Joanna's writings. I wrote to Joanna, and in consequence she came to Exeter; but before she came I received two letters from her, as to the harvests of 1799 and 1800, written in her own hand; and after she came home, she read me the two letters she wrote from Bristol, which were literally fulfilled in those two years.

Q. Do you know what particularly happened after Joanna's return from Bristol, in 1798?

A. She was in the habits of writing to Mr. Pomeroy more frequently than before; and he was in the habits of coming to our house to see Joanna.

Q. Do you know of any disagreement, between Joanna and Mr. Pomeroy, about putting his name in print?

A. I do.

Q. Describe, as nearly as you can, the cause of that disagreement?

A. It was on the account of his name being introduced in print, in the writings of Joanna; and he frequently expressed great anger at Joanna, for having so done, and said, he would rather have done any thing than she should have done so, "and if you had set my house on fire, I would rather have forgiven you than for doing this." Joanna then replied, "I was ordered to do so." Mr. Pomeroy then replied, "the Devil ordered you! and I believe you were born for my ruin." Mr. Pomeroy seemed very agitated and faint; so much so, that Mr. Taylor requested me to go in and give Mr. Pomeroy something. I heard Mr. Pomeroy repeatedly say, "my dear Joanna, do whatever you like, but leave my name out of the question." Upon another visit he used soothing language to Joanna, and told her, "you have injured me greatly in the opinion of the world." And he pulled out a paper out of his



pocket, and said, "I wish you to sign this paper, for the satisfaction of my friends." But he never said it was to be put in print. Joanna said, "I am sure I am willing to make you any satisfaction, if I have injured you." Mr. Pomeroy said, "You know, Joanna, I said, that when you put my name in print, it was from the Devil." Joanna replied, "I know you did; but you never told me my writings were from the Devil." Upon which Mr. Pomeroy read the paper, taken from his pocket, and asked Joanna and me to sign it, which we did, considering it only to be an acknowledgment, that Mr. Pomeroy had said, "that the putting his name in print was from the Devil." I did not read the paper over before I signed it, because Mr. Pomeroy seemed confused; I was so also. I do not believe that Joanna read it before she signed it. She seemed in the utmost confusion, from the conduct of Mr. Pomeroy; and considered the paper as an acknowledgment only, that Mr. Pomeroy had said, "the putting his name in print was from the Devil."

Q. Had you any reason to doubt the truth of the prophecies of Joanna Southcott, in the autumn of 1801?

A. I had, in October, 1801, because her father did not die at the time she predicted; I then asked Joanna, why she had written to her friends, in London, of the time of her father's death? She replied, "I wrote to them as it was given to me, and let it come as it will, I will deceive no man—my God, I will deceive no man!" I also had doubts, at other times, when things did not come according to my judgment.

Q. After you had signed the paper of Mr. Pomeroy's, what did you say to him?

A. I said, Joanna's writings from the Devil, Sir? I never heard you say such a thing; but always said, they came from a good Spirit. Mr. Pomeroy then took me by the arm and said, "do not make your-

“self unhappy for this, others have.” I replied, “I never heard you say so, Sir.” That night I could not sleep, I was so unhappy at what I had done; the next morning I was preparing to go to Mr. Pomeroy, when Joanna came and said, she had received orders to send a letter to Mr. Pomeroy, which was accordingly sent down by my nephew, which letter contained a reflection upon his ungenerous behaviour, in taking an advantage of them, by obtaining their signatures through unjust representations.

Q. Have you, since that time, had any reason to think the mission of Joanna Southcott not to be from the Spirit of the living God?

A. Not in the least.

Q. Were you ever acquainted with any request of Mr. Pomeroy, to have the events of the year 1797 put into his hands?

A. Yes.

Q. Was you present when the request was made?

A. Yes.

Q. What was the consequence of it?

A. He said, “In days of old, when people wanted to enquire of the Lord, they went to the prophets, and they would tell them what would happen. Now, Joanna, if you will tell me what will happen, in Italy, England, or Spain, say three months, or six months, then I will be your believer.” “I cannot tell that; I cannot tell you\*.” Upon which I said to Joanna, (after he was gone,) he gives you a great deal of trouble, to have so much writing from you, and if I was in your place, Joanna, I would not write to him any more. I saw her two or three days after, and asked her if any thing was given to her for Mr. Pomeroy? She said, No, nothing had been given. Some days after this, she brought me several sheets, with a great deal of writing, for Mr. Pomeroy, in answer to the enquiries he had made.

Q. To your knowledge, were those papers or writings deposited in the hands of Mr. Pomeroy?

\* Meaning she could not tell from herself.

A. They certainly were sent there.

Q. How do you know they were sent to him ?

A. Because Mr. Pomeroy acknowledged to have received them, I think about two years ago.

Q. Did you ever hear Joanna say to Mr. Pomeroy, that she had put the events of nations, and particularly of England, Italy, France, and Spain, into his hands ?

A. Joanna and Mr. Pomeroy were disputing of the truth she had put into his hands ; they were then talking of the events which Joanna had put in his hands. She then said to him, that she had put certain papers in Mr. Jones's hands. He said, " Joanna, " if I am to be your judge, why not put them into " my hands ? why into Mr. Jones's ? "

Q. What was the consequence of the observation that Mr. Pomeroy had made to Joanna ?

A. She got them from Mr. Jones, with an intention to deposit them with Mr. Pomeroy. I desired her not to take them from Mr. Jones, and said, if I was you, Joanna, I never would put any more in his hands. At the very hour that she proposed going with the papers to Mr. Pomeroy, such a heavy storm of thunder, lightning, and rain took place as I never remembered before or since, that the waters ran down in the cellars of our house, which never happened at any other time or since. About the same time Mr. Pomeroy said to Joanna, " so you said there will be a revolution in Spain ? " Joanna said, " So I say now, before my writings are ended. " At other times she answered him so quick to what he said, that he replied, " you have got your Bible " at your finger's end : you make the Bible your " study. " She again replied, " I have not studied " the Bible these nine years. " " How so ? " says Mr. Pomeroy. She said, " she had her living to " get, and in all the spare time she was writing. "

Q. Do you recollect Joanna Southcott's having written a letter to Mr. Pomeroy, in 1796, respecting

the bishop of Exeter's death, that was to happen in that year?

A. Indirectly, he had acknowledged to have received a letter from Joanna, respecting the bishop's death, which he said, "was of trifling consequence to the nation."

Q. Do you know, that Mr. Pomeroy sent back any letters or writings, in Joanna's own hand, to be copied off for him, and each leaf with his signature upon it?

A. Yes, Sir, I do know it.

Q. Do you know the contents of those papers or writings, which were sent back to Joanna to be copied off for him?

A. They contained the events of what was to happen to France, Italy, and Spain.

Q. Have any of those events been fulfilled, which were contained in those writings?

A. Many of those events happened that year, particularly in Italy; and in England, the triple taxes were first put on.

Q. Do you recollect, that Joanna ever told you, that Mr. Pomeroy disputed with her, that her foreknowledge of her prophecies came from herself? or did you ever hear of yourself, from Mr. Pomeroy, that he entertained the same doubt?

A. I have heard it from both.

Q. Did you ever, when you heard him say so, say also, why do you not put it in print?

A. I have heard him say so, and I have also heard him say, at the same time, "you will wait until you bring the sword, the plague, and the famine upon the land; and if I was sure it was from the Lord, I would fear no man." He further said, "if she could not get twelve to prove her writings, she should get six; I will meet with twelve or six." This was said in 1796, in Mr. Taylor's dining parlour, in her presence, and at the end of 1796 he repeated the same words in Mr. Taylor's parlour.

**Q.** Do you recollect, that Mr. Pomeroy, or Joanna, told you, that she (Joanna) was to give in the names of them that should appear to prove the truth of her writings?

**A.** Yes, Sir, I do recollect that Joanna told me so.

**Q.** Did she say, that a cross was to be put to them that would not appear, and that he (Mr. Pomeroy) would try to supply their places by the ministers?

**A.** Yes, Sir, very well.

**Q.** Were those names put down, to your knowledge?

**A.** Copies were made, and their names put down to send to him.

**Q.** Do you recollect the names of those put down?

**A.** I recollect the Rev. Chancellor Nutcombe, Archdeacon Moore, Marshall, and Pomeroy, Mr. Taylor, Mr. Wolland, Mr. Kidney, Mr. Thompson, Mr. Mozey, Mr. Tucker, and Mr. Mannering.

**Q.** Do you recollect, in April 1800, that Mr. Pomeroy desired Joanna to give him, in a short compass, what the harvest would be of 1800, if the unbelief of the clergy did abound?

**A.** I recollect it perfectly.

**Q.** Do you recollect any letter being put in the newspaper, in 1801, mentioning the fulfilment of the prediction of the truth of the harvest, in 1800, spoken to Joanna in April, preceding?

**A.** I do remember: it was put in the newspaper then.

**Q.** Do you recollect Joanna's telling Mr. Pomeroy, that a person had said, her writings were from the Devil?

**A.** Yes.

**Q.** Do you recollect Mr. Pomeroy's observation?

**A.** I do.

**Q.** What was the nature of the observation?

**A.** She should make herself perfectly easy; there



was nothing in her writings likely to come from the Devil. I have heard him say so several times.

(Signed,) LUCY TAYLOR.

*These depositions were taken by me, and signed by Mrs. Taylor in my presence,*

JOHN SCOTT.

*The following Depositions of MARY BIRD, of Exeter, spinster, were taken from her, in the presence of J. JONES, SARAH DEWDNEY, FRANCES TAYLOR, ROBERT TAYLOR, jun. and EDWARD LASKEY, by MRS. TAYLOR, of Exeter, wife of Mr. ROBERT TAYLOR, Upholsterer, and also signed by MRS. TAYLOR.*

The first time Joanna spoke to Mr. Pomeroy was at my house \*, where he came and enquired her character, and had some conversation with her, and parted friendly. This happened about ten years ago. In 1707, I went with Joanna to Mr. Pomeroy's, to hear some writings read, which Joanna had put in his hands before; but he disputed with her, that *she* might read any thing to him, as he could not read it himself, which threw Joanna into a passion, saying he must judge her worse than the witch of Endor. If she was to put writings in his hands to deceive him. Mr. Pomeroy immediately appealed to me, saying, he always judged Joanna to be a religious good woman: but if he believe her, others would not. He then gave consent for Joanna to come the following week to read her writings to him. Joanna, instead of going to him, desired him to sign his name on some sheets which were in his hands, of her writings, and send them to have them copied off, which he accordingly did, and I brought

\* Joanna lodged at Mrs. Bird's house.

them to my house, and Miss Fanny Taylor copied them off, and they were sent back to Mr. Pomeroy again. I have also repeatedly carried letters from Joanna to Mr. Pomeroy, and he always received them kindly, and in general, asked how Joanna was.

When Joanna was in Bristol, I went to Mr. Pomeroy, and said, that Joanna's friends were all willing for her to come home to Exeter; I asked him, if he was willing to come forward, with others, to examine Joanna's writing, whether they were from the Lord or not? Mr. Pomeroy said, he was willing to meet those she had wrote to, and if she had not sufficient, he would get two or three, and he would do any thing for her; for he thought it much better for her to come home, as it was the wish of her friends. At another time he said, he would receive any letters or papers from her at any time. I have likewise been to Mr. Pomeroy's, from Joanna, to know when it was agreeable for him to see her and talk with her, and he appointed the time, and said, let her come, and I will talk with her. This hath happened many times; but Joanna was ordered, for years, not to see him without witnesses. I have been with Joanna many times, and never heard him say, at any time, or even hint, that her writings were from the Devil; but always treated her with civility.

(Signed.)

MARY BIRD.

Witnesser to the above, and to Mary Bird's signing it.

J. JONES, LUCY TAYLOR,

SARAH DEWDNEY, FRANCES TAYLOR,

ROBERT TAYLOR, JUN. EDW. LASKEY.

I, SARAH DEWDNEY, of Exeter, am authorised by MARY BIRD to say, that this evidence is true,  
6th January, 1804.

SARAH DEWDNEY,

*The Evidence of MISS FRANCES TAYLOR.*

Q. Do you know Mrs. Southcott ?

A. Yes, Sir.

Q. Were you in the habit of copying any letters to Mr. Pomeroy ?

A. Yes, Sir,

Q. Do you recollect a particular letter, written in the year 1797, to Mr. Pomeroy ?

A. Yes.

Q. Do you recollect any thing of the contents of that letter ?

A. I cannot say I can recollect the contents; I was very young at the time ; but I have often heard it mentioned.

Q. Who have you heard mentioning the contents of that letter ?

A. My mother and Mrs. Southcott.

Q. From them, what have you known to be the contents of it ?

A. I have heard the events of Italy, in particular, France, and other places. The events of Italy were speedily fulfilled, of which I took particular notice.

Q. Was there any particular event immediately fulfilled.

A. Yes, there was.

Q. What was that particular event ?

A. The conquest of Italy by France.

Q. Do you know any thing further of the particular contents of that letter ?

A. I only recollect, that generally, it referred to the events of other nations.

Q. Did you copy that particular letter, written to Mr. Pomeroy, in 1797 ?

A. Yes, I did ; I am certain of it.

Q. Do you know, that the original and the copy you made were sent to Mr. Pomeroy ?

A. They certainly were.

**Q.** How do you know that they were sent to Mr. Pomeroy ?

**A.** I know that some of my father's apprentices carried them.

**Q.** Did you ever hear Mr. Pomeroy afterwards speak of that letter ?

**A.** My mother would not permit me, being so young, always to be present.

**Q.** Do you recollect a particular letter of Joanna's, that your mother said should not be sent to Mr. Pomeroy ?

**A.** Yes, I do.

**Q.** Do you recollect any observation, made by Joanna, at the time your mother said the letter should not be sent ?

**A.** Yes, I do.

**Q.** What was the particular observation ?

**A.** I recollect, I had began to copy the letter, and my mother came into the room and said, " Joanna, " you are going to send this letter then ? " And she said, " Yes." And my mother said, " I wonder that " you should send him so harsh a letter, when he has " been so kind to you." Joanna replied, " I am ordered " to send it, and I must." In that letter I recollect it was said, if Mr. Pomeroy sought out the truth and acted right, that every blessing would attend him ; but if otherwise—

" A Judas he would be to me,  
If he do me deny ;  
No comfort in this world he'd have,  
And tremble for to die."

I further recollect these words—

" He will be found an empty sound,  
And hollow all within ;  
I ask you how the Lord will look,  
On such deceitful men ?"

**Q.** Do you recollect copying other letters ?

**A.** I do ; but not the contents, not only to Mr. Pomeroy, but to other clergymen.

**Q.** Do you recollect any further observations, made by Joanna, respecting Mr. Pomeroy ?

A. Yes, Sir, I have heard Joanna say, "he would be a great man in her writings;" and my mother used to answer, "why then do you send him that letter?"

(Signed,) FRANCES TAYLOR.

*These depositions were taken by me, and signed in my presence,*

JOHN SCOTT.

~~~~~

The Examination of MRS. SYMONS, respecting the Mission of JOANNA SOUTHCOTT.

Q. Do you know Joanna Southcott?

A. Perfectly well.

Q. How long have you known her?

A. Between 10 and 11 years; I am sure it is ten years at least.

Q. Did she work at your house?

A. She came an entire stranger to my house; she was recommended to me to be a faithful, christian, honest woman; and as such I found her.

Q. Did she foretel to you the events of the harvests of 1799, and 1800?

A. I do recollect it perfectly well.

Q. Were the harvests fulfilled as she had predicted?

A. They were.

Q. Do you recollect any conversation with Mr. Pomeroy, in his church, at Exeter, respecting Joanna Southcott?

A. I do, in the church and out of the church.

Q. What were the particulars of that conversation?

A. I said to him "would thank you for your superior judgment on these wonderful writings of Joanna Southcott—He asked me then what I meant; I told him, to the best of my recollection, if they were right, and from a true spirit, they ought to be proved by

ministers to go into the world. There was a further conversation, and I recollect he asked me, why I troubled myself so much about it? I answered, my son copied for her; and if it came from an evil spirit, and if he could prove it, and judged it was so, I would not suffer him to do it for the whole world. He then laughed at me, and said "they were simple creatures who said that; there was nothing of it that came from the devil, for it was good; and in regard to that, you have nothing to fear; for I see nothing but what is good;" and he further said, "I have had a good deal of conversation with her, and I find her a good tempered woman; but I am afraid she writes some things from herself; and if she does, it will soon come to nought, for she soon will be deranged."

Q. Did you at that time put a letter into Mr. Pomeroy's hands from Joanna?

A. I did.

Q. Do you recollect going with Joanna to Mr. Pomeroy's house?

A. I do, Sir, perfectly well.

Q. Do you recollect Mrs. Boucher's telling you, about the end of the year 1800, that Mr. Pomeroy wished to have some writings cut open?

A. Yes, Sir, I do recollect Mrs. Boucher's saying so, that Mr. Pomeroy wished to have the papers opened, and, "if Joanna could not get twelve, get six, why not let the world know, and have them published, before the troubles and desolation came on."

Q. Do you recollect, whether Mr. Pomeroy desired the letters and papers to be copied off and sent to his house?

A. Yes, Sir, and part of them were.

Q. Do you recollect the sealed papers being cut open in your house, about the year 1800?

A. Perfectly well.

Q. Were they copied in your house?

A. All that she was ordered to copy, were copied in my house.

Q. Who were present at the time the writings were opened?

A Miss Fanny Taylor, George Taylor, Charles Taylor, Mr. Jones, Sarah Taylor, Williams Symons, Mary Symons, John Trimlett Symons, William Ratcliffe Coomb, Elizabeth Boucher, Sarah Ware, and myself, and others also.

Q. Do you know that the copies taken from those writings were sent to Mr. Pomeroy?

A. Part of them were, the writings being opened only seven days; and when the papers were opened, twelve witnesses signed their names upon the writings for their future identification. and were sealed up again in the presence of witnesses; and were in my possession until Monday, January the 4, 1802, when Mrs. Boucher and Joanna carried them away.

Q. Was Mr. Pomeroy in the habits of frequenting your shop?

A. At a particular period, when I was in the country for my health; and on my return home I was informed, by my family, that he had been in the habits of frequenting our shop.

(Signed,) MARY SYMONS.

These depositions were taken by me, and signed in my presence,

JOHN SCOTT.

~~~~~

*The Evidence of* MISS JANE TOWNLEY.

**Q.** Did you, Madam, write any books for Joanna Southcott?

A. Yes, I did.

**Q.** In what manner, Madam, did you write those books?

A. Up to the 17th of last June I wrote from manuscripts of Joanna Southcott, and which she read to me, the book entitled, "the Prayers of the Fast,"

published in June last; the book entitled, "What manner of Communications are these," was partly taken from manuscripts, read by Joanna to me, up to the 17th of June last, and the remainder was taken from the mouth of Joanna; part of the book called, "The Flock of Sheep," published in 1804, was, up to the 17th of June last, taken from Joanna, from manuscripts read to me by her, and the remainder from her own mouth; the book entitled, "Mr. Joseph Southcott's Book," except the last communication therein contained, published in 1804; the first and second part of the book entitled, "A True Explanation of the Bible, revealed by Divine Communications to Joanna Southcott," were taken by me from Joanna Southcott's own mouth.

JANE TOWNLEY.

*These depositions were taken by me, and signed in my presence,*

JOHN SCOTT.



### *The Evidence of* ESTHER ELIZABETH BRUCE.

Q. Do you know Joanna Southcott?

A. Yes, I do.

Q. How long have you known her?

A. Since the year 1802; and I slept in the same room with her, and lived in the same house with her, from the 10th of January, 1803, until the 12th of April of the same year.

Q. What was Mrs. Southcott's appearance and conduct during that time?

A. That of a religious, good woman, and conducted herself with the utmost decency and propriety.

ESTHER ELIZABETH BRUCE.

*These depositions were taken by me,*

JOHN SCOTT.

*The Evidence of MRS. MARY BEACRAFT.*

Q. Do you know Joanna Southcott ?

A. I do.

Q. How long have you known her ?

A. Since the 1st of July, 1802.

Q. How long did she remain with you at Deeping ?

A. Until the 18th of the same month.

Q. Did you hear her, during that time, speak of her prophecies ?

A. Yes, I did; and heard her also give several communications, but particularly one, which Mr. Beacraft took from Mrs. Southcott's own mouth, that though the war was concluded, yet it would again break out with more fury in 1803.

Q. What, Madam, was the conduct and behaviour of Joanna Southcott, during her stay at your house at Deeping ?

A. That of a good, religious, sober woman, and appeared in the full possession of her intellects.

Q. Did she then tell you, that she would be in a Trance ?

A. Yes; she told me, that when her enemies appeared and she took her Trial, she should then be in a Trance; in consequence of which, I bought oil and flannel to anoint her feet and wrap them in.

MARY BEACRAFT.

*These depositions taken by me,*

JOHN SCOTT.



The whole of the foregoing evidence being taken into consideration, the following proceedings thereon were had :

## RESOLUTIONS,

Proposed to the 48 persons invited, by divine command, for the examination of JOANNA SOUTHCOTT's prophecies and character, assembled at the Neckinger, Bermondsey, near London.

FIRST.—*It doth appear, by the conduct of the bishops and the clergy of the church of England, that they have refused to enquire into the truth of the writings of Joanna Southcott.*

SECOND.—*It doth appear, by the letters examined this day, of the clergy, who returned the written letters of Miss Tokenley, that our censure of them cannot be too strongly marked.*

THIRD.—*The Test. Mr. Pomeroy's conduct doth appear to be false and deceitful, respecting Joanna Southcott.*

FOURTH.—*It doth appear to us, that in all instances whatever, Joanna Southcott hath fulfilled her high calling, and hath faithfully claimed the promise in the creation, for the woman to be the helper to man; and it appears to us, that her whole life (which has been proved by living witnesses) hath been innocent and faithfully employed in the discharge of her duty towards God and towards man; and that she hath acted openly and without any deceit to Mr. Pomeroy, the church, and to the nation at large.*

FIFTH.—*From the consideration of the above questions, and the examinations of Joanna's writings, it doth appear to us, that she is visited by the Spirit of the living God.*

These propositions were separately read to the the whole forty-eight persons, and unanimously passed in the affirmative.

(Signed,)

JOHN SCOTT.





In the course of the afternoon it was announced to the meeting, that Joanna was laid on a sick bed, being very weak and faint; but that she was receiving a communication, which some time afterwards was brought in and read; and the following is a copy of it :

Joanna met her friends, and was greatly affected at seeing all her female friends; but waited with impatience, longing to see her friends in the gentlemen appear, and felt a great agitation in her spirits, *which by some delay* heightened her feelings, and her heart beat, and seemed to swell too big for her body; the wind rose in her throat, and she was obliged to cry out, or she should have fainted away; but her tears came to her relief. When the gentlemen entered the room, the clergy entering first, she felt her tongue tied and was not able to speak; and as her friends came in her confusion encreased, and in her own mind she thought she should have fainted away; but to her great astonishment, when all had entered, though she felt herself as it were dying before, she was then as a giant refreshed with new wine, without pain, sickness, or weakness; but stood up and felt the Spirit of the Lord enter within her, to call them all to the remembrance of the Fall: and when she told them of the Promise made to the Woman to bruise the serpent's head, every man in the room held up his hand to join with her in claiming the Promise. Many other parts of the Scripture they joined in the same: that Christ must be the helpmate in the woman for the man, to bring in his redemption; to fulfil the first, that he may establish the last; though these words were not mentioned, but they were to the same purport and meaning, what was spoken, that as in Adam all died even so in Christ should all be made alive; so Christ is come to do away the first, according to the promise made in the Fall, that he

may establish the last, to destroy him that hath the power of death, which is the Devil. Joanna met her friends in tears this day, and tears frequently flowed from their eyes, which she saw in many.

### THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. This is my Gospel : blessed are they that mourn, for they shall be comforted ; it is better to go to the house of mourning than to the house of feasting. And now I tell thee, if this had been to you all as a day of rejoicing, without a holy solemnity of tears and mourning, *it would not be a visitation from the Lord* : for, though it is written, you are to rejoice in the God of your salvation, yet you must come before the Lord with fear and trembling. And know how my Bible stands, and what was said of Solomon, if he continued in the steps of his father David, the house that he had built unto ME should stand ; but if he departed from ME, it should fall. He did depart from ME, and the house fell. And the same stand thy writings : if the unbelievers had appeared, thy life would have been taken as soon as they had entered the room ; for how could I call forward these arguments, to ask if every man wished to join with the Woman, to have the serpent’s head bruised, and his curse be above every living creature, if one half was for him, and the other half against him ? Then an equal number decides nothing ; so if one half was for ME, and the other half against ME, in this assembly, it could not be decided by thy words ; therefore, *it must be decided by wonders.* But as all hearts were united together in one voice, like the Jews of old, “ Crucify him ! crucify him ! ” and so they now say of the Powers of Darkness, as the thief said on the cross, Christ had done no harm worthy of Death, but that the Devil is the universal enemy to God and man. This being the language of all hearts,

which I knew, of them that were present ; therefore, my Spirit arose strong in thee, to place these arguments strongly before them ; then after their universal voices were given, I left thee to shew them my death ; how I withdrew from them and died for their sakes. But I know the language of thy heart : Thou left them fainting, but thou art not dead ; no, I tell thee, I died once for all ; and there is no more death to make atonement for sin. But thou art as clay in the hands of the potter ; and without ME thou canst do nothing ; but when my Spirit is strong in thee, thou canst propose the questions I make unto them ; but the moment my Spirit leaves thee, let them see thou art dust and ashes ; that thou art nothing ; and without ME thou canst do nothing. And when thy Trial is over, let them all confess they stood as waterpots filled with water ; and, like my disciples of old, let them all say, “ we verily thought the Lord would have acted a different way than what he hath acted ; ” and yet, like the disciples, they will all say in the end, “ the Lord hath acted to make every thing clear before us, in a way and manner we, nor her, never understood.” But this is the wisdom of God to confound the wisdom of men, that they might not say, she acted by arts according to her writings. But now let every man fix his eyes to thy looks when my Spirit is strong upon thee, and see the change when I leave thee. Nature cannot change its feelings—I know the thoughts of thy heart, from the swelling of thy heart this day ; for thou judgest thou shouldest fall immediately. How then could I try the hearts of men, to have their voices appear publicly united together for Satan’s destruction ? And now when thy writings are broke open, thou wilt find in thy writings where it is said, *Satan will not have so great a friend at thy Trial as Pilate was to ME.* Now let them all discern in thy writings, that all will come like Solomon’s building

of the temple to ME ; if it do not come one way, it will come the other ; and they will find not a word to vary. Now I shall come to reason with thee : Adam first saw the Woman with silent joy, and after that the communion burst between them ; but see how soon she was left to herself, and Satan's arts burst in upon her. Now let them remember, this day *in silent joy thou sawest* thy friends, but wast unable to speak ; but when the Spirit of the Lord entered in thee, with what strength thou spakest unto them ! but the moment my Spirit left thee thy strength was gone : and now remember, that thou wast assisted by a man \* to help thee up stairs ; so by man was Eve assisted in the Fall ; and by man wast thou assisted, when my Spirit left thee ; but his assistance was not to assist thee to fall ; for his assistance was to thy support ; and for thy support have men been this day, to join with thee in the Promise. Now, as all together with an united voice have joined with thee in the Promise made, so now, I tell thee, they may all unite together in the words I told you before.

Now regain, ye sons of men,  
 I'll make your mountains strong :  
 The sword I left in Paradise  
 Shall bring you back again.  
 With hands uplifted all shall see  
 What is for them in store ;  
 As their desire is now for ME,  
 My kingdom shall appear.  
 But know that I who dwell on high  
 Laid down my life for man ;  
 But see the shadow now in thee,  
 What different men are come,  
 Then sure the fulness of my words  
 Must now be known to all ;  
 There's no man takes my life from ME  
 Now I in Spirit call ;  
 'Tis I myself that lays it down,  
 That am in Spirit come,  
 And my believers I shall crown  
 Before the end is known.

\* Mr. Brandon assisted Joanna up stairs.

But now this day, to thee I say,  
 Thou'lt see thy friends no more,  
 That is of man, I tell thee plain;  
 Thy seals must now appear,  
 Till the third day, to all I say,  
 Before that one is broke;  
 For thou no more wilt there appear;  
 And mark the words I spoke—  
 Till the *third day*, to thee I say,  
 The lines go deep for man;  
 And all together let them weigh,  
 How they lift up their hands  
 In praise to ME, that they might see  
 The enemy be cast;  
 And so my Kingdom to appear,  
 And so their joys shall burst.  
 Now mark the word that first was said,  
 They all had sworn to Heaven,  
 That in thy Trial they'd not plead  
 With Enemies, that's given  
 Against my hand, if men did stand  
 Against my Spirit here,  
 That I no Helpmate should command  
 The Woman's guilt to clear.  
 So now you see fulfill'd to be,  
 Because you have not one  
 That now against ME doth agree,  
 To say I shall not come  
 For to appear a Helpmate here,  
 Now for to free the Fall,  
 The Woman's guilt this way to free,  
 And Satan's ruin call.  
 In heart and mind they all seem'd bound  
 For ME to free the curse;  
 And so the end they now shall find;  
 For Satan shall not miss  
 The curse on he pronounc'd by ME;  
 For I'll bring on the whole,  
 As all these men in heart do join,  
 The Tempter down shall Fall.  
 But as thy weakness I do know,  
 I'm drawing to the end;  
 But in one spirit all did flow,  
 And wish'd ME to descend  
 In Spirit here the whole to clear,  
 And clear'd it now shall be.

In the course of the day some communications given prior to the Trial, which were begun to be read yesterday, were continued at different times this day. Some time was occasionally spent also in the discussion of various topics in the writings of Joan-



na, and comparing them with the Scriptures, till nine o'clock in the evening, and then the proceedings of this day closed, after reading a second communication which was brought in, and which is inserted here :

Joanna went to sleep a little before five o'clock in the afternoon, and slept till a quarter past six o'clock and then awoke, and came off the bed ; and these words were said to her by the Spirit :

“ Now, Joanna, I say unto thee, though I have foiled my disciples now, as I foiled them at my resurrection ; yet I tell thee I will not deceive them, but I will make every thing clear before them ; for though things shall not come to their judgment, according to the manner they expected ; yet every thing shall now be made clear before them. Thou hast asked, and they have answered, that they believe I would not deceive them : and now I tell thee, I will not deceive them ; for though I have cast thee down I will raise thee up, and thou shalt meet them on the morrow, to have thy seals broken : for now I tell thee every thing shall come to my Gospel ; as I foiled my disciples, I have foiled them ; but as I made every thing clear to my disciples. I will make it clear to them ; and they shall confess to the world, as my disciples did, things did not come according to their judgment in the way and manner they expected ; yet it shall come to convince the world clearly, thy visitation is from the Lord. But the manner I shall go on I shall conceal from thee, from day to day the manner I shall lead thee on ; yet when the end is come, they shall see every truth clear before them, and my powerful visitation in thee, and by thee. But I have already told thee, and now tell thee again, should I lead thee on in a straight line, according to their judgment, the unbelieving world would not believe them, but look on all as a contrived thing ; therefore let them wait with patience and see the end of the seven days, and they shall see thy calling clear :

'Though on thy bed thou now art cast,  
 No one doth know the way I'll burst,  
 To prove thy calling all is clear—  
 I know the mocking world is near,  
 That may begin to mock the whole ;  
 Too soon their judgment they let fall,  
 But I shall foil them in the end ;  
 To bring all round 'tis my intend,  
 A way that they do not discern,  
 Nor do they know how I do warn,  
 Nor how the truth I shall make clear ;  
 I know the hearts of all are near,  
 What miracles they wait to see  
 To be brought round, and work'd in thee ;  
 But I shall foil them in the end ;  
 To try all hearts is my intend,  
 Before the mysteries I make clear  
 To prove to all that I am here.  
 So on thy bed thou now art cast,  
 Just like the shadow of the first  
 That I did say to thee should come,  
 And by thy weakness leave the room.  
 But no one knows what lies behind,  
 That thou another day may'st find,  
 Nor in what manner I shall come  
 To shew my power in thy form.  
 I've shew'd them all what is in thee ;  
 A dying mortal all may see,  
 Before that I do raise thee up ;  
 I know thy spirit it doth drop,  
 To think thou nothing canst go through—  
 Thou know'st not what's before my view,  
 To make such dying worm appear  
 The wondrous mysteries all to clear ;  
 For as this day they all began  
 Wishing the PROMISE for to claim,  
 In hand and heart all join'd with thee,  
 In hand and heart they'll all find me  
 To be in union just the same,  
 And they shall know my every Name.  
 Though fill'd with water they are first,  
 They know not how the wine shall burst  
 To bring it to my Gospel here ;  
 For now I'm come the whole to clear  
 In such a dying worm as thee—  
 But know, they shall die me to the tree,  
 And so like death I'll now appear ;  
 For weak like thee, I tell them here,  
 I sure must be to die for Man  
 The way that they have laid their plan,  
 Never to have me to appear  
 To come again the whole to clear,  
 For Satan to receive his ease ;  
 Then sure the Promise must be lost,

And Man in vain did bruise my heel,  
 If Satan ne'er his curse do feel  
 But now I tell you he is cast,  
 Against him every man did burst,  
 And they shall find I'll burst the same—  
 Thy Promise thou shalt ever claim;  
 And I my Promise will fulfil,  
 I say, by my avenging heel.  
 And now I tell thee of this day,  
 I spoke in thee their hearts to try,  
 To see what judgment they would draw,  
 If I'd deceive in things were so;  
 And like their faith the end shall be,  
 I'll ne'er deceive, they all shall see;  
 It was to try them I did come,  
 By words in thee to speak to them;  
 And from the Trial that was here,  
 They'll find the end to prove all clear,  
 That as thou spok'st the end will be—  
 The Woman's Fall I now must free;  
 Ere Man's redemption he will gain;  
 For now to all I speak more plain,  
 While she is bound, can Man be free?  
 The Bondswoman, you all do say,  
 Must be cast out, when I do clear  
 To make the free, the perfect heir.  
 But now I ask, can she be free?  
 From the Creation you must see,  
 She there stands tainted by the Fall—  
 And can you wonder at her call?  
 That 'tis her Lord must her redeem,  
 And then her children may be seen  
 To be made heirs, and be made free,  
 And Man the ending all will see,  
 It is by faith they'll be made so—  
 But now this day, I well do know,  
 Hath stumbled many that are here;  
 And so the ending will appear,  
 Expecting wonders at the first,  
 But ne'er discern how things are plac'd.  
 If thy opposers all had come,  
 I tell thee thou would'st not spoke to one;  
 But as they did not so appear,  
 I knew my friends, and tried them here,  
 That Satan he might know his doom,  
 To perish in the sinners' room.  
 So tarry all to see the end,  
 And then you'll find me stand your friend.  
 So, for the present, I'll end here—  
 I tried their hearts, I'll say no more,  
 But to their wisdom now I'll stand;  
 They judge it right, and right command  
 Satan be cast, and Man be free;  
 This is the word I've said to thee;

And as in heart with thee they join,  
 They'll find the Promise to be mine ;  
 And I my Promise will fulfil  
 I left them all to try their skill,  
 That is, I mean to work in thee,  
 And by thy weakness thee call'd away ;  
 But yet I tell thee, I am there,  
 Their words and thoughts I now see clear ;  
 And let them mark how thou dost come ;  
 For they must all be in the room,  
 Before I bid thee to appear,  
 Then other mysteries I shall clear,  
 That they this day don't see nor know,  
 How thou with tears this day didst go ;  
 But wait to-morrow for to see,  
 Whether Life or Death appears in thee,  
 Or, in what manner thou dost come,  
 The end's a mystery all unknown.  
 The curtain's drawn, the veil's unseen,  
 There's no man knows what stands between,  
 Till I the veil do take away,  
 And then they'll see where it did lay,  
 And every mystery I'll make clear,  
 Before that I have ended here."

---

## THE THIRD DAY.

FRIDAY, DECEMBER 7, 1804.

THE meeting was opened soon after ten o'clock  
 this morning, by calling over the names of the forty-  
 eight persons who composed it ; and it was then an-  
 nounced, that Joanna was receiving a communica-  
 tion, which she would bring in as soon as finished.  
 She accordingly entered the room a few minutes af-  
 ter eleven, with the communication ; and she then  
 delivered a short discourse on the purport of it,

and particularly respecting the new light thus given, as to her Trial and her Mission in general. After this the communication was read, being as follows :

On Thursday evening, Joanna began to be very chearful ; and meditating to herself, how all the shadows came before the substance in her writings, so she was in hopes, the shadow of her being taken faint yesterday would be the substance of throwing her into the Trance to-day ; and she was longing for the morrow ; so she told Underwood, that she never longed more for a day, but did not assign her reasons. In the night she was earnest in prayer, that the Lord would this day throw her into the Trance. She was answered, she knew not what she was praying for ; she had told them, that she had not prayed for her death yet ; but if she prayed for her Trance now, she prayed for her death ; for she never would live long after it, only to return and tell them what she had seen. “ Therefore, the man that dreamt of thy Trance might well say, he must buy mourning ; for thy Trance will bring thy death. And now I shall answer thee more fully : I have always told thee, from first to last, when thy enemies come forward thy Trance shall take place ; and now call to thy remembrance what I told thee, the beginning of the year, the stars would be sealed in sorrow, and the clouds would keep.—And now I tell thee, one way or other, that must take place ; for I must either grieve and disappoint them of thy Trance taking place now, or I must satisfy them and take thee out of the world, and bring on every judgment that is threatened to England ; for if I now throw thee in a Trance, thou wilt never see the end of this year in this world ; then the stars will be sealed in sorrow indeed, when they see the effects of their fatal curiosity. If all the truths that have been laid before them, all the witnesses being called up and proved, the changes that have taken place this year, and all the things that have happened before,



and the manner I have brought it close to my Bible and to my Gospel, will not convince them, without thy being in a Trance, then let them say, thy opposers are here ; for I have always told thee, and I now tell thee again, thy Trance should never come without opposers ; so if it now come, they must be opposers ; for if thou hast no opposers now thy Trial ends by my command ; but now I tell thee and them, it will be brought on again by man ; therefore I have told them to go to the bottom of every witness. Now if man bring it forward man shall stand to it : but do they simply suppose, that I shall prolong thy life, to let thee be brought forward to a Trial by men, after I have thrown thee into a Trance, and shewed thee my decrees, which they would not believe, if they were not present to see it ? For, now remember, as the opposers refused to come forward, the unbelievers have refused also. None but the sealed people do appear before thou meetest the public ; but whatever way I now work, thou must meet the public before the days are over ; for I shall give thee strength to go through and be strong within thee. Now let every one give their answer, what is their will concerning my words ; for I tell them all, what is begun by me will end by man ; a Trial by men will surely come forward ; *be called by the great and learned : but then they must sustain every cost* ; for I now charge my friends, never to go one journey by the command of men, unless they are paid—*And thy Trance is no more a secret*, but must be made public. That is my decree, if men call thee forward as enemies. Now I have told *thee my mind* ; and let them answer it ; and I shall answer thee again. Let them give their answer before the seals are broken ; for I made thee faint the day that is past, to prevent their breaking the seals, till I knew their mind. Now if twenty-four stand out—“ without we see the Trance, we will not believe ; ” then twenty-four opposers are present ; and let their names be taken down,

and I shall answer thee again. But if they say—"we want no further proofs; the will of the Lord be done, and not ours; if the learned men call her forward, let him then shew his wondrous works to confound them, that when they see, they may believe; but if we tell them, they may not believe us, but say it is common for people to be in a Trance before their death." For now I have told thee, thy death will soon follow thy Trance; and therefore I told thee, if thou wast tried by such men as John and I, I should soon take thy life from thee, and no man should have room to take it. So, when the world breaks in upon thee, then thy days will be to an end. But let no one fear they shall not see the end; for as they are now called forward by ME, so they will again be called forward by men. Now if they are all satisfied without thy Trance, let thy seals be broken this day. And I have told thee what must be put aside and sealed up, and never broke while thou art alive; but all the others must remain never to be sealed any more: but what is to be sealed must now be sealed in the presence of the whole. And I shall learn some one to read thy written hand, when thou art no more: but thine is a hand no man can forge: all that will happen, till my Kingdom is established, is in thy writings; but not to be known at the present: but nothing shall be concealed from thee, that I will do upon the earth."

After the reading of this communication, the assembly instantly stood up, and with uplifted hands one and all cried out—"The will of the Lord be done!"

At about half past eleven Joanna began to cut open the sealed bundles containing her writings; but retiring soon afterwards, she appeared again at twelve, when she entered into an explanation of the nature of this Trial. She shewed that it is a Trial to which she is *called by the LORD*, and not by man; that the assembly having lifted up hands, saying the

will of the Lord be done, is the *falling down of the twenty-four elders before HIM* ; and that speedily she should be called to appear before man. She then adverted to the period of fifteen years conditionally added to her life from 1792 ; and then brought into her recollection her former prophecies of being called before the great and learned ; and besides reading various extracts from her writings, she read an important communication thereon given in July 1800. Having concluded this discourse, Joanna began to look over her writings, which were cut open, for the purpose of selecting such as were to be sealed up till after her death ; and to identify their being opened, by putting signatures thereon. While Joanna was thus engaged she announced, that for the convenience and satisfaction of all the sealed people, she should meet them to-morrow at eleven in the meeting-house. At four o'clock she retired ; and in about an hour afterwards a message was brought that she was receiving another communication ; and when half an hour more was elapsed she appeared in the assembly with the communication, and having spoke on the purport of it for about ten minutes, she then desired it to be read, being as follows :

Friday morning a communication was given to the judges, jury, and the four and twenty elders, to know if any would be opposers, to bring on my Trance ; but when the communication was read through, all the men in the room held up their hands for the will of the Lord to be done, and not theirs ; that they were truly convinced my calling was of God without the Trance.

#### THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. I said, as the days of Pentecost were to man, so should thy Trial be to man ; and though thy awful Trial is not begun, yet thy Trial is called forward by ME. And now I tell thee, if my Spirit had not been there to

guard the heart of every man, Satan's arts would have worked strong upon them, to be thy final death, and have brought on three years total famine, to gratify their curiosity. This curiosity brought the Fall at first; and this curiosity was in the Jews, when thy had seen all my miracles, saying, "let him come down from the cross, and we will believe him." But had I not worked greater miracles before, than it was to come down from the cross? And now I tell thee, the truths of thy prophecies that have followed are greater than thy being thrown in a Trance; because Trances have been common without prophecies. And now I tell thee, from their holding up their hands, to say they are convinced the calling is of God, and rejoicing to prevent the judgment, is falling down before ME, is to resign to my wisdom, trusting in my power, mercies, goodness, and truth, to give glory unto my Name. Here they fall down before ME, for me to act according to my own wisdom, mercies, goodness, and truth. Now who shall blame them? Who shall condemn them? for it is I that justifieth them; but had they been as presumptuous as the Jews of old, to have said, "let our idle curiosity now be gratified, if the whole nation perish, we care not so long as we are gratified in a fatal curiosity; for unless we see signs and wonders we will not believe." Then I tell thee, it would have been fatal for your nation; and the world might have condemned these curious enquirers, if they would run such a hazard as this. But now let every mouth be stopped, and every tongue be silent; and know how these men held up their hands for the good of their king and country, that no fatal judgments might come by their idle curiosity. Then who is the man that can condemn them? And know it was printed in thy writings before, I would send three plentiful harvests for the sake of those whose hands were lifted up to ME, to search out the truth; and now for the sake of these whose hands were lifted up for the



sake of this nation, they shall see the famine removed from this nation ; but they shall see it in another nation, to know that it is I the Lord have spoken it. Then with what heartfelt gratitude will they fall down and worship ME ! they have already tell before ME in faith ; they are desirous of my mercies, and not of my judgments ; and of my protection to the nation, that all may give glory, honour, and praise to my Name : and in the end all men will say they are worthy to be called to so great a calling. And now I shall tell thee of the shadow of yesterday : there was an enemy in the camp of Israel ; and when thy enemies do appear, the substance will follow the shadow ; but as I have ordered thee to keep from thy friends, and the fluttering of thy heart was to meet them, so I have kept thee from thy enemies. But I do not tell thee, this will be always ; but as thou couldest not speak when thou sawest the men first appear, so I tell thee thou wilt not be able to speak when thy enemies first appear ; for then will the fulfilment of thy writings come on.

Thy dying looks will soon be known ;  
 For as the shadow did begin,  
 The wind within thee strong was seen,  
 A trifling shadow did appear,  
 And so the end they'll all see clear ;  
 And on thy bed thou'lt surely lie—  
 They'll see the substance in that day,  
 When all thy foes together meet  
 They'll see thee fall before their feet.  
 If in the room there was but one,  
 I say, a foe to thee unknown,  
 That brought thy trembling passions there ;  
 When strong thy foes they do appear,  
 They'll surely see thee to fall down,  
 And all the truth will then be found,  
 When that thy Trial's call'd by man.  
 But now by ME 't could not be done ;  
 For then thy writings were not true—  
 Bring all is said before thy view :  
 I said thy foes must first appear,  
 Before thy Trance I'd ever clear,  
 And men thy murderers they must be,  
 Though not the way they murdered ME ;  
 For then I'll take thee to my home,  
 And they may grieve for what they've done ;



For then they'll strike the fatal blow,  
 That is of death, I well do know ;  
 But shall I do it by a friend ?  
 Then how in mercies can I send,  
 To say this Trial is from ME,  
 And then call in thy enemy,  
 To be against thee in the law  
 That is of God ? you all do know,  
 'Tis not consistent to my word ;  
 My yoke is easy, I have said,  
 And easy now I've made the whole—  
 None but my friends obey'd the call ;  
 And it was never my intent,  
 That from my calling foes should bend  
 To come against my every word,  
 And make thee tremble before thy Lord ;  
 No : this was ne'er design'd by ME ;  
 My love is great from all thou'st see,  
 And great my love shall be to them  
 To bring my GLORIOUS KINGDOM down,  
 So here's the calling of thy God,  
 All fill'd with love to spread abroad  
 The visitation from on high,  
 And make the angry waves comply.  
 But when the whole begins by man,  
 Thou'lt see them act a different plan ;  
 No love nor pity will they shew ;  
 Their angry hearts I well do know,  
 And say—" the whole we will prevent ;  
 " Her heart in sunder first we'll rend  
 " Ere we'll believe her every call ;  
 " For to her doom we'll make her fall ;  
 " And to the words that she did say  
 " We'll bring it near, and she may die ;  
 " Because that we'll oppose the whole,  
 " Until we make her down to fall ;  
 " And if the Lord will then take care  
 " To save her soul, she may appear ;  
 " For we care not how soon she die,  
 " And in the grave forgotten lie."  
 Just like the Jews they'd hazard run,  
 I know, some thousands, had they come,  
 They'd run the fatal hazard here,  
 And made the famine to appear ;  
 For as the Jews appear'd at first,  
 I tell thee, thousands now would burst,  
 To bring the famine on their heads,  
 And unbelief would be their plead—  
 " How could we judge her words were true,  
 " Till all was brought before our view ?  
 " And so the hazard we would run  
 " To see the nation quite undone ;  
 " Because we had no eyes to see  
 " The things before foretold by she ;

" And so we judg'd the whole must burst  
 " Upon this nation to be cast ;  
 " Though well we knew that she did say,  
 " In France the Famine it must lay"—  
 If I did let it miss this land ;  
 And so thy Father's death did stand  
 And so the men do now appear  
 For to prevent the Famine here,  
 And so the Famine did prevent :  
 Though I do say 'twas my intent  
 In every heart for to appear ;  
 The Truth in all I mean to clear—  
 Another day I'll tell thee more,  
 And open every perfect door."

After the reading of the above communication, Joanna made some additional remarks thereon, noticing what she had heard of the tyranny of Bonaparte, which, if true, the French nation must be in the most enslaved and degraded state, and may merit the most heavy judgments ; and therefore the lifting up of hands in this assembly, for the will of the Lord to be done, was a sign that the three years Famine was averted from England and to pass over to France. She then gave an interesting detail of the incidents of her life, which she concluded about a quarter past eight in the evening, when she retired in that high flow of spirits she had enjoyed all day, so that she appeared a different being altogether from what she was yesterday. The proceedings of this day were then closed.

---

## THE FOURTH DAY.

SATURDAY, DECEMBER 8, 1804.

AGREEABLY to the notice given yesterday, Joanna came to the public meeting-house at eleven o'clock this morning ; and after a short time passed in the religious exercises of singing and prayer, Joanna stood up during an hour precisely to address the audience, which consisted of about 700 persons.

The purport of this discourse was to give a comprehensive account of her mission ; and in the course of it she desired the two communications given yesterday to be read ; and the meeting closed a little before one o'clock, in the same order as it began, the whole having been conducted with great decorum and solemnity.

The proceedings of the Trial commenced about four o'clock, at which time it was announced that Joanna was obliged to be laid on the bed, owing to a considerable depression of spirits in the morning, and the fatigues of going through her duty in the public meeting ; and a communication had been begun, but was discontinued, to allow her time to be refreshed. At seven in the evening Joanna came into the assembly, and after some time passed in discourse, the following communication was read :

Joanna went to meet the public, which was the day after her appearance ; she tasted nothing before she went but a little wine and water, and that she brought up soon after drinking it. When she came to meet the public she felt faint and dying, and thought to herself she could not speak unto them, but sat faint, and in meditation and prayer, that the Lord would be with her ; for without him she was nothing, and without him she could do nothing ; and she was promised the Lord would be with her. As soon as Mr. Carpenter came to the Lord's prayer, she felt the Spirit of the Lord enter within her, and when he had ended, strength arose in her, and she began to address the multitude. After bringing them to the Fall, how the Promise was then made, and to whom it was made, and by whom it must be claimed ; and going through many passages of the Scriptures, and some of her prophecies, she called for the communications that were given on Friday morning, and had them read to the public. She then enquired of the whole meeting, if there was any man present, that would wish to satisfy so fatal a

curiosity, as to run the hazard of gratifying it, for her to be in a Trance, to convince them the calling was of God, and by so doing bring on the Famine, that they would then speak; and though it was supposed there were about 700 people, yet every tongue was silent; and she never saw a smile upon any man's countenance, but saw tears in many eyes. She was a long time coming out of the meeting through the crowd, as she was stopped by the people on both sides, holding out their hands, to shake hands with her, as far as ever they could reach her. When she came to Mr. Carpenter's house she was followed by many, and was much fatigued with talking with them; for when the Spirit of the Lord leaves her, and is she left to her own strength, she finds herself gone, and so she was obliged to lay down on her bed.

#### THE ANSWER OF THE LORD.

“ Now, Joanna. I shall answer thee. This is the third day of thy seeing the people, and deep is the Type of this day: every tongue was silent, every mouth was stopped, and no one seemed to speak against thee. This is the shadow, and in the end thou wilt see the substance. The heavenly joy thou felt on the day that is past is a type of what is to come, of what thou wilt feel hereafter, when thy awful Trial comes on. For now I tell thee, as it was with ME, it is with thee: know that I said I was daily with them in the sanctuary, yet no man laid hands upon ME, for my hour was not yet come; and thou hast been daily with them, thou hast been openly with them, nay thou hast warned and invited them, but no man hath laid hands on thee, for thy hour is not yet come: but thy hour will come, when they will seize thee, as they seized ME; though not in the same manner: yet they will seize thee by the law, from thy own handwriting, which must go in print. For know my wisdom was kept back for the end, to

keep thy Trance unknown to man, as a sign that should appear ; but when that sign is made public, and the learned see how thy writings are placed ; the twelve stars upon thy head ; the jury joined together to affirm it ; the four and twenty elders appearing to cast their crowns before ME : that meaneth to cast their wisdom before ME, trusting wholly in ME — the pride of the learned will begin to swell, and say, “ we are convinced, that instead of our silence putting  
 “ a stop to it, it hath only raised it much the higher :  
 “ and they have brought the whole now to the Gos-  
 “ pel, to compare it all with the words of their Saviour,  
 “ which we cannot deny ; therefore we find no way  
 “ to confound them, unless we come to confound her  
 “ from her own words, and say, as the Jews said of  
 “ old, let her come down from the cross and we will  
 “ believe her : for this impostor hath said—she shall  
 “ be in a Trance. and in three days be restored to  
 “ them again ; and now, out of her own mouth we  
 “ will condemn her, if she will not verify her words.  
 “ For now we have got a line to go by ; but before  
 “ we had none ; for it was out of our power to tell  
 “ whether her visitation came from the Lord, or  
 “ from whence it came ; but now she hath told us  
 “ the Trance is a Sign, we will try the truth of her  
 “ words, and by them we will condemn her, if it be  
 “ not so ; but if it be so, according to her words,  
 “ then we must know the visitation is from on high.”  
 And from on high they shall all find it : for now I tell thee, from these three days the shadow is begun ; but the substance will end to its likeness. The first day thou felt confusion, faint, and trembling, confined to thy bed ; the second day a day of joy with thy friends, in love and harmony ; the third day thou went faint and trembling, though in good spirits, supported by thy friends ; but when my Spirit arose within thee, thou hadst strength to go through, and to let thy voice reach the multitude, to bring them back to the Fall, while every tongue was silent, and



and every mouth was stopped. But know, when thou returned home my Spirit left thee, thy strength was gone.

And so the shadows do appear,  
 You'll find the substance drawing near ;  
 Thy trembling first thy death will be,  
 That men will judge, and they will see  
 That thou art laid upon thy bed,  
 And to appearance they'll judge thee dead;  
 And then in joy thy soul will go  
 With guards of angels, thou wilt know,  
 And be surrounded then above  
 With saints and angels full of love ;  
 For as thou past the second day  
 To meet thy friends with joy, I say,  
 Just so in joy thy soul will be,  
 With saints and angels all to see  
 My books before thee, open there,  
 And how my sealed books appear.  
 Back to the world thou then wilt turn  
 After thy time is past and gone ;  
 But sick of it thou'lt surely grow,  
 Just like this day, I well do know ;  
 Thou didst taste the water and the wine,  
 And now thy sickness call to mind,  
 The mixture thou could'st never bear :  
 The wine alone, I tell thee here,  
 Would not have made thee sick at all—  
 And here's a warning deep for all ;  
 It is my Blood, that all must see,  
 Shall cleanse the whole; now trust in ME.  
 But as thy feeble steps went on  
 To meet the public, I shall come,  
 Because thou'lt meet them so again,  
 When thou return'st to make all plain ;  
 But as the shadow did appear,  
 Thou sayest in silence all did hear,  
 And so in silence all will be  
 When thou return'st the crowd to see;  
 And by thee I shall surely stand,  
 As thou wast guarded here by man,  
 And strong within thee I shall burst :  
 I gave thee strength to stand the first,  
 But then in power I shall appear,  
 And strong my Bible I shall clear,  
 And tell them how the Promise stood,  
 That I at first made for their good.  
 So as the shadow did begin,  
 I say, the substance it will end ;  
 For as thou homeward did'st return,  
 And felt thy strength from thee was gone,  
 And all thy appetite was lost,  
 And on thy bed wast quickly cast;

So on thy bed thou'lt lie the same,  
 And say thy appetite is gone  
 From every thing that's here below,  
 And with thy Lord thou'lt wish to go.  
 Now call to mind thy former dream,  
 And how the words I did explain,  
 That thou didst wish to go with ME,  
 Yet by thy friends kept back to be ;  
 And so they now have kept thee back,  
 For to prevent the fatal stroke,  
 It may not come upon your land—  
 On every side behold their hands,  
 Uplifted they were all to ME,  
 That they the Famine might not see  
 Nor did they wish thee to depart—  
 Thy dream is written on thy heart,  
 How they did prevent on every side—  
 The field for all is open'd wide ;  
 And so they'll see it in the end,  
 Just like the lines that here are penn'd ;  
 But when the end it doth appear—  
 Mark thou the feeling thou hast here ;  
 Thou know'st not how for to go down,  
 And yet thy love within is found,  
 To see thy faithful friends again,  
 Yet with them long thou'lt not remain,  
 Because thy weakness I do know,  
 And in the end they'll find it so :  
 After the Trance that thou hast seen,  
 And thou return'st to visit men,  
 Thy strength of nature will be lost,  
 And on thy bed thou'lt soon be cast,  
 To leave the world and bid adieu—  
 And all will find MY WORDS are true.  
 But, Oh, ye simple sons of men !  
 You stand like water, I see plain,  
 To see a calling so divine  
 Could end before the Truth do shine,  
 As in thy writings all is penn'd,  
 And then you may discern the end ;  
 And then the nations all will see  
 The weak and simple wise to be,  
 To prevent the Famine in your land ;  
 And by their wisdom it doth stand  
 To make your enemy to fear—  
 They've chang'd the scene; I'll cast it there,  
 So thus their wisdom all will see,  
 The end will prove the truth to be,  
 And then my Bible they'll discern,  
 It is the simple keeps from harm,  
 For them I said I'd chuse before—  
 Men's boasted wisdom I abhor,  
 Therefore I mean to cast it down ;  
 And so my Bible now is found,

It is the simple are the wise ;  
For I no longer shall disguise,  
It was the wise and learned men  
That on their wisdom did depend,  
At first they nail'd ME to the tree ;  
And now the end, I here tell thee,  
Had they been here thou would'st been cast,  
And made the Famine for to burst :  
But know I said, for fifty's sake  
I'd spare the land, and would not break  
To bring destruction in your land ;  
And fifty men's uplifted hands  
Did in the room that day appear ;  
And for their sakes the land I'll spare  
From utter ruin here to bring—  
I've sav'd thy country, and thy king,  
As thou before to ME didst pray—  
Mark every link how they do lay,  
Until I come to link the whole,  
Then see the chain how it will fall,  
As I have said, on every side  
They'll find the truth in all's applied.  
So for the present I'll end here :  
But I shall go from door to door,  
Till all are open to thy view,  
And men shall know thy words are true ;  
Because they all are spoke by ME ;  
'Tis from the Lord they all shall see,  
Who made the Woman at the first ;  
And in her now I strong shall burst,  
Till every mystery I've made clear,  
That I'm your Helpmate now in her ;  
But know the Woman is too weak,  
For Satan's arts too strong do break,  
Without my Spirit that's divine,  
And in the end you'll see it shine.  
So for the present I'll end here ;  
Another day I'll tell thee more :  
And so in days I shall go on  
Till the seven are past and gone."

After this was read, some time was passed in a general discussion ; it was then announced that the assembly was to meet to-morrow at three in the afternoon, so that Joanna might devote the morning to the selection of such of her writings as were to be sealed up till after her death ; and then the proceedings of this day were closed at eight in the evening.

## THE FIFTH DAY.

SUNDAY, DECEMBER 3, 1804.

THE proceedings for this day commenced at four in the afternoon, by calling over the names of the assembly, and Joanna entered soon after. The reading of former communications, explanatory of her mission, took up some time ; and then the examination of the writings was resumed, in order to select those that were to be sealed up till after the death of Joanna ; and this was followed by the reading of a communication given this day, being as follows :

“ Now, Joanna, I shall direct thee ; for the way thou art going on to look through thy writings thou canst not accomplish it by the days that are fixed ; for know, I told thee, what is sealed not to be revealed, must be sealed by the seventh day. So let the parcel be cut that Sharp brought thee ; and when it is cut, I shall tell thee what shall be sealed up for good, in that and in the others : and thy work must be done in haste ; for I have other communications to give unto thee, before thou meetest the public ; therefore thou hast but little time to spend with friends. Let them have the communications, weigh them together, and pass their judgments thereon. So when the whole are assembled together, let the seals be cut ; then bring up the whole, and search them through ; place them as I command thee, to be sealed. And let them draw their judgment from what is said of Jacob's sons, and what is said of men's refusing my call, but falling down by my wisdom. Now let them all observe, my call hath been refused, my invitation

hath been refused ; but my wisdom hath been concealed *till now* ; but now my wisdom shall fly abroad ; then let the learned see *if they can overthrow their God*.

Forto keep life in thee,  
 I tell them, No ; they'll find it so,  
 To see all in the end,  
 They'll find the truth of all to flow,  
 And I shall make them bend ;  
 Because behind, hath been my mind,  
 To make them all submit,  
 As they have all been so unkind,  
 A Calling thus so great,  
 Never to go the truth to know,  
 Whether the thing was true,  
 And so their learning they've let low,  
 Though boasting's in their view ;  
 But boast no more till all be clear,  
 For every tongue I'll stop,  
 Because the Trial must appear  
 To make their learning drop.  
 Can they contend like simple men,  
 To speak against thy hand,  
 When I've told them all so plain  
 The way they may command  
 The whole to know, if it be so,  
 And in one day appear ?  
 Because thy Trance, they now shall know,  
 The way I'll end it here ;  
 But had it come by thy weak hand,  
 As thou wish'd it at first,  
 Thy Trial thou'dst not stand by men  
 When they against thee burst.  
 Now from thy weakness I'll begin,  
 Thy nature so is here,  
 And so thy Trance will bring thy end,  
 And bring thy death-bed near.  
 So all too late they'll see their fate,  
 That grieve thee at the first,  
 And they will find thou art too weak  
 In words with them to burst ;  
 So all thy foes they now may know,  
 And from thy weakness see,  
 It is too late for them to go  
 Then reconcil'd to be.  
 From what is past thy dream must burst,  
 The skivers do appear \*,  
 That they are placing in thy breast,  
 And so thy end draws near,  
 To make the grave, behold the cave,  
 They make thy wounds go deep ;

\* See Joseph Southcott's Vindication, page 23.



Then can they in my favour live?  
 'Tis time thy foes should weep;  
 For as thy days are hastening on,  
 They'll find 'tis drawing near;  
 And fast thy foes, I say, will come  
 To prove if all be clear.  
 So now discern the way I warn—  
 Inviting's all in vain;  
 And they may fear the rising storm—  
 But I shall all explain,  
 A mystery deep (they all may weep)  
 The Marriage of the Lamb.  
 My invitation they did break,  
 And so refus'd to come.  
 Now if they call, I tell them all,  
 Their calling will not do;  
 'Tis not from ME, they now must see—  
 My journey I've gone through;  
 I'll call no more for to appear;  
 My invitation's past;  
 My chosen men I now shall clear,  
 That here in love do burst.  
 When I did invite they did not slight,  
 But all with joy did come;  
 And I must ill their love requite,  
 If I should cast out one.  
 With fishermen I did begin;  
 They left their nets for ME;  
 And I now my Kingdom for to win  
 They do the same agree.  
 So on record mark now my word)  
 Their names shall ever stand;  
 I tell thee, all must fly abroad,  
 My Kingdom's nigh at hand;  
 My Gospel see how 't doth agree—  
 The twelve did first appear;  
 And 'tis thy Jury must agree  
 Their honour for to clear.  
 So for the rest I this shall fix,  
 They are the twenty-four  
 That must appear the whole to clear,  
 Then they shall feel my power.  
 So now discern how this is come  
 Just like my Gospel penn'd;  
 And all together you must weigh,  
 Then judge and see the end.  
 My wisdom here the whole shall clear,  
 And all must fly abroad;  
 And let the learned answer here,  
 When every truth is know'd,  
 How all could come, my Gospel strong  
 Let all the likeness see,  
 The way that I have led thee on,  
 My Gospel for to free.

Now mark the third, 'tis on record,  
 'The leaven doth appear;  
 For the third leaven lumps the whole,  
 And so the end is here.  
 So mark what men from a distance came,  
 My Gospel to make good,  
 And men were near that did appear,  
 And so my Gospel stood;  
 And so 'tis come, discern it men!  
 Could Satan bring this round?  
 To have the third fulfil my word,  
 My Gospel so is found.  
 So all together you must weigh,  
 And let your thoughts go deep,  
 Then see the dawning of the day,  
 The way that all do break.  
 For all together do appear,  
 If you do this discern;  
 And now my Gospel it is clear  
 To bring thy Trial on;  
 For mark what's next—  
 From man 'tis fixt:  
 Satan hath felt his blow,  
 When every man did lift his hands,  
 And downward *he* shall go;  
 For he is cast, as all is plac'd,  
 He need now keep none back—  
 The Revelations so are plac'd;  
 And now he'll feel his rack.  
 So I'll end here, and say no more;  
 To-morrow's hastening on;  
 And as the music thou dost hear,  
 'The end to all shall come\*'.

About seven in the evening Joanna withdrew, after having continued in the assembly until then, bringing forward a variety of important passages in her writings, relating to the Trial, in the course of a cheerful conversation, which tended to display her wonderful simplicity of character. And soon afterwards the meeting was adjourned.

\* As the two last lines were penned, Joanna heard Miss Carpenter playing on the piano forte, accompanied with singing.

## THE SIXTH DAY.

MONDAY, DECEMBER 10, 1804.

THE proceedings commenced between ten and eleven this morning, by taking into consideration what had already been given, during the Trial. At half past three Joanna entered, bringing with her a communication just received, which was read, being as follows :

“ Now, Joanna, I shall direct thee. This is the sixth day of thy Trial, and the fifth of thy appearance ; to-morrow ends thy Trial called forward by ME ; and know, by this Trial every thing is brought to my Gospel. Here is the third time of the little leaven, and here thou seest thou hast leavened the whole : or I have leavened it for thee. So—

Now let the learned men dispute,  
 No answer my demand  
 Or I shall take thee leaning mute—  
 But can the Gentiles add  
 To see a Woman thus appear  
 My Gospel to be more round  
 I tell them all this is to turn  
 For now I shall be found  
 Thus as in Adam's condition,  
 They now may live as we  
 The Woman's voice that all day,  
 My Spirit, they shall see,  
 Is come, come to guide thee on,  
 O, this could not be near,  
 To let my Gospel be so fair—  
 But I will be here  
 To see all that are all discern,  
 The great invited first,  
 But I will be here, and I will be  
 The power close to him  
 In the world, and I will know  
 In the world and I will know  
 The power of the Father's love  
 Throughout all ages go

To be the men my Gospel penn'd,  
 When I did come again  
 To bring the Kingdom of your God,  
 Your Saviour's love made known.  
 So like the first the end doth burst—  
 The Cains and Abels see;  
 But now I tell you, at the last,  
 It is the Cains must flee;  
 For I am come, it must be known,  
 My Bible all to clear;  
 And 'tis the Cains I shall unthrone,  
 Before I've ended here.  
 Now mark the first, how all was plac'd  
 Her Promise for to claim;  
 Between they two, you all do know,  
 It first was fixt for men,  
 To fix his curse above the rest,  
 As he did her beguile;  
 And after that, you know 'twas fixt  
 The way I her should foil:  
 That to her Husband she should come,  
 And her desire should be,  
 And over her he should rule strong;  
 In sorrow she would see  
 Her children here for to appear,  
 To bring them forth to man;  
 And sorrow see in her to be  
 The way I've led her on.  
 But unto all this cannot fall  
 A prophecy made good;  
 For some no children have at all;  
 Let this be understood;  
 And some, see clear, that do appear,  
 Their husbands cannot rule  
 Their heart and soul, I tell you all;  
 So man must be a fool,  
 This prophecy, as it doth lie,  
 To place to Women all;  
 Then unto ONE the thing must come,  
 When I IN SPIRIT call.  
 But now within thou dost begin,  
 Thy pondering heart I see—  
 The Curse that was pronounc'd on Man,  
 In all men cannot be:  
 What labour here to some appear?  
 What toil do they go through?  
 No sweats from some can ever come—  
 These thoughts are in thy view;  
 But I'll appear to answer here,  
 That sorrow comes to all;  
 There's not a man on earth can stand,  
 To say no grief did fall;  
 Though labour here I now shall clear,  
 I tell thee, 'tis but few

But do in labour now appear,  
 All men must own it true.  
 The husbandman, discern his plau,  
 He labours to get bread;  
 The wise and learned in your land  
 They labour, as I've said;  
 The counsellor here let him appear  
 His trials to go through,  
 He labours more than he can bear  
 Without some pain, I know;  
 The clergy see, alike they be,  
 They labour a'l to gain  
 The livings that are given they,  
 And often feel much pain;  
 Now to the king, next shall come,  
 He labours just the same,  
 And oft with pain, I will maintain,  
 To guide and guard your land;  
 In council here for to appear  
 The parliament all see,  
 How on their heads they labour here,  
 For I do now tell thee,  
 They labour more for earthly store,  
 Or grandeur for to line,  
 Than the poor man that ploughs your land,  
 I tell thee, in their minds.  
 So all alike the path is strait,  
 In sorrow men go on  
 To eat the bread of carefulness;  
 And sorrows quite unknown  
 Conceal'd from all. I know they fall  
 Upon the sons of men:  
 There's not a man on earth can come  
 To say he ne'er felt pain;  
 The words are true before your view,  
 And let all flesh appear;  
 There's not that man on earth can stand  
 To say—"no pain I bear,  
 "No grief of mind I ever find,  
 "No labour for my bread;  
 "All toil from me was ever free,  
 "All grief from me is fled."  
 Now if such man on earth can come  
 To say his life went through  
 Without a sorrow to appear,  
 Or feeling pains to know:  
 Then he may say another way,  
 The curse was never first  
 Upon all men, to suffer pain;  
 Then I shall answer next,  
 The pain on ME was first to be,  
 And I did feel it here;  
 And mark ME in Gethsemane,  
 What sweats did then appear!



So on ME all this load did fall,  
 If men do say they miss'd  
 This heavy burden : now I call,  
 At first I felt all this,  
 When in the Body I appear'd,  
 Man's nature to assume ;  
 Mark all the sorrows I went through,  
 Till I came to my tomb.  
 So thus for Man I did begin,  
 For Man I all went through ;  
 But now, I tell you, in the end,  
 The Woman's in my view,  
 In Spirit here for to appear,  
 To clear the every guilt ;  
 The blame no longer will I bear,  
 What I for Man have felt.  
 The blame at first on ME was cast,  
 When Man receiv'd his Fall ;  
 The blame again I did sustain—  
 Oh, men, behold your call !  
 The garden see, the sweats of ME,  
 And all I then went through !  
 And if for Man all this was done,  
 The Woman's in my view,  
 To come again, her cause maintain,  
 As she was so betray'd,  
 And from the Promise I did make  
 To cast on Satan's head  
 The every guilt that she hath felt,  
 The sorrows she'll went through,  
 In Spirit here no man can clear,  
 But I her grief do know ;  
 And unto ME, you all may see,  
 Her strong desires are plac'd ;  
 And over her I've surely rul'd—  
 Oh, men ! judge all the rest :  
 Her children here do now appear,  
 This way brought forth by she ;  
 But know what sorrows she did bear,  
 The way led on by ME."

And now I shall answer thee in plain words. If the curse, that was pronounced on Man, hath not followed every man that came into the world ; yet know, *it fell entirely on ME* ; for mark my Life, from the Manger to the Cross, if I did not go through the whole for Man. But how *can I bring in Man's Redemption, before I come in the SPIRIT to clear the WOMAN* ? So if the Prophecy given to the WOMAN is not fulfilled *in all women*, which no man upon earth can prove it is ; then know, it must be

perfectly fulfilled in ME, *to claim the PROMISE, clear the FALL, and bring forth her children to the LORD.* And now let them see in what sorrow thou hast brought forth thy children; how strong thy desire hath been to the LORD; how much thou hast been afraid of being deceived; how often thou hast been falling back, when my directions thou didst not understand; and how strongly have I ruled over thee, *till I have brought all to the FALL, and all to the GOSPEL.* Now can men be so void of reason, to think all this is done by the Devil, to seek and plead his own destruction? No; here the wisdom of the wise is perished, and the understanding of the prudent is hid, who vainly imagine this is from the Devil. Blinder than the Jews they must now appear; therefore I said, *man was twice dead, twice plucked up by the roots: the Jews were dead through unbelief, plucked up and cast out, as having no root in ME; and now I AM come again in the SPIRIT, to fulfil my Bible, and clear the Fall, I find thousands dead the same through unbelief, that will be plucked out, as withered branches, having no root in ME! They perish for want of knowledge; they die through unbelief; and so they will be plucked up by the root, as branches dead, cast out through unbelief, having no share or lot in the matter, either to be united with the church triumphant in glory above, or with the church militant here on earth: for these are the churches that must be united, who long to see my Name exalted, that all that have breath may praise MY NAME.—*

From East to West, from North to South,  
 MY NAME shall loudly sound,  
 And all the listening nation round  
 Shall praise their conquering LORD.

And now I shall answer thee from the words thou hast spoken this day. Thou sayest the kindness and attention of thy friends come too late; when thy appetite is gone thou canst not enjoy it; perfectly so,

I tell thee, by mankind, thousands will become thy friends, when thy life is gone, and thou canst not enjoy them; for know I told thee in *ninety-three*, thy death would convince more than thy life. But it is happy for those that believe before thou die, because they will feel a peace of conscience, a rejoicing, and hope to see thee again, while the others will think they are strangers unto thee; and will reflect on thee as they executed thee, as the Jews will that they persecuted thee, for I now tell thee, both alike they are against thee, the Holiness of God, and doing despite to His Holy Spirit. Now mark what is said to thee, and thy appearance; and let the Spirit of God be witness in the sixth, for the Spirit of God is witness to the Trials that I have made thee go through, and thou called forward by me, and thy appetite is gone—

Thy friends are gone, and thy days are past,  
 Which I have made to against thee burst;  
 For I have made thee to I shall soon confound,  
 And I have made thee to be at my every sound;  
 And I have made thee to be in sunder I shall rend,  
 And I have made thee to know I'll stand thy every friend;  
 And I have made thee to be I'll surely rend from man;  
 The Spirit of God is open when they do discern  
 And I have made thee to return to them again  
 But I have made thee, thou'lt not long remain;  
 So I have made thee, thou must now do fast,  
 For I have made thee, thy awful Trial burst,  
 And I have made thee, thy writings to go through,  
 The Spirit of God may'st lay the truth before their view;  
 For I have made thee, I shall make all clear,  
 And I have made thee, find thy awful Trial draws near;  
 When thou hast done the work designed by ME,  
 I'll cut thy life by man, they all will see;  
 Because thy awful Trial will come on—  
 And I know, thy fluttering heart to meet the men  
 That were thy friends, in love for to appear,  
 To meet thy foes thy nature cannot bear;  
 Neither shall I permit it to beso,  
 For thou to live, that they might kindness shew,  
 Because in sorrow I mean they shall mourn;  
 For I have made thee, if thou didst return  
 To own among them, kindness they might shew,  
 And think by wisdom they the whole do know,

And for thy sufferings think to make amend;  
 By every act of kindness, like thy friends;  
 But then, I tell them all, 'twill come too late,  
 Thy dearest looks will bring thy dying fate,  
 And then thy suffering quickly will be o'er,  
 And thou with joy possess thy happy shore,  
 That in thy heart thou long hast wish'd to see,  
 To leave this world below and dwell with ME.  
 And so, I tell thee, by the rage of man,  
 Unto my kin thou shalt surely come;  
 Because by man thou'rt wounded at the first,  
 And so by man thy glory now shall burst;  
 That is, I mean to bring thee to my throne,  
 As in thy heart so long they've plaid the thorns;  
 And so the thorns shall bring thee to thy crown:  
 'Tis by the Cross thy glories must be found.  
 So by the Cross thy life will make an end;  
 They'll find it deep in every line thus pen'd;  
 For like thy MASTER now thy end must be,  
 Though not the way they nail'd ME to the tree;  
 Yet in like manner will thy death appear;  
 I know thy heart how long they wounded here;  
 Therefore I'll let them wound it to the end,  
 For that's the way that I the veil shall rend  
 From every heart, and so from every eye,  
 When on thy bed, they see thee for to lie,  
 Repeat the Glories thou hast seen above,  
 Repeat the Will that I have made for Man,  
 Repeat my Promise that then shall come;  
 Repeat the Glories they shall see below,  
 When strong my Spirit on all flesh shall go,  
 And Satan's power I shall take away.  
 But all these things I have reveal'd to thee  
 And yet much stronger I shall then appear,  
 What thou canst value thou then shalt see and hear;  
 I come as I say, 'tis hastening to the time —  
 I'll claim this Kingdom, and I'll make it mine;  
 And all my Will now I will fulfil;  
 And to my Father now I'll reconcile  
 The souls of men, in union with their God;  
 And soon now shall feel my awful rod;  
 And then at evening every soul shall see;  
 The day is great, and great the claim, shall be,  
 For Man the sinner for what he has made;  
 I shall be wroth that he hath betray'd  
 The promise made in the Woman's seed;  
 And now I will make his grief to burst —  
 His sword from the sword went through her soul;  
 And for his sake I now do tell you all  
 That he shall see shall feel the every spear,  
 And yet he shall live again as she here;  
 Then Man shall know I made her for his good,  
 When I do power do fulfil my word,  
 For the present I shall end it here:  
 This is the fifth day, thou must now appear

To be a Helpmate to the sons of men ;  
 And great they'll find the Helpmate in the end,  
 Because their Helpmate they will find is ME,  
 That strong in Spirit now do visit thee :  
 But of herself the Woman could be none—  
 'Tis I that died, and did for all atone ;  
 And now my dying Blood shall make an end—  
 I said I died to be the sinner's friend ;  
 And now the sinners' friend I'll surely be,  
 If they in heart will now look up to ME."

After reading this Joanna entered into an interesting account of many parts of her prophecies, which collectively afforded a clear view of her awful Trial before men, as distinct from this Trial, to which she has been called by the Lord. She then adduced Scripture proofs of her mission being the fulfilment of the prophecies of the establishment of the kingdom of Christ. The manner of the Gospel dispensation coming round contrary to the judgment of the disciples was also referred to, as a parallel to the different opinions formed by herself and friends, respecting the ways of the Lord now through her. Joanna then expatiated on the various reports that the publicity of the Trance would give rise to, and on other particulars connected with her being brought before men. Here she emphatically declared that she must stand or fall by the voice of this assembly, by the judgment now passed concerning her mission. This subject was further pressed to our attention, by saying that we must give our decided opinion upon the whole of the proceedings to-morrow, and that in writing, with the respective signature of each individual thereof. Here she then enumerated these leading points touching her mission, which were left for the decision of the assembly :—That the calling was of God—The justice of it, in claiming the Promise made to the Woman in the Fall—The justice of casting the curse on Satan, so that his head should be bruised—That Christ had not seen the travail of his soul to be satisfied—Had not seen accomplished



the day of vengeance in his heart—That Christ died unjustly ; therefore it was right for the author of all evil to suffer, through the means of the Woman, and by her enmity, for betraying her in the beginning. She then pleaded her own sincerity, and drew this general inference, from the manner in which the Scriptures were explained to her, the agreement of her writings therewith, the fulfilment of her prophecies, and from other proofs, that the whole was the work of the Lord. When Joanna had concluded this address. the resolutions passed by the assembly after the examination of the witnesses were read to her. She then made a most eloquent, though simple appeal, whether the Lord would let her go on in delusion ; she then described her present weak state of health, and her mode of life ; and having concluded this interesting appeal to the judgment of the assembly, Joanna retired in a high flow of spirits, at about half past five.

When Joanna had nearly closed her discourse, she was interrupted by a member asking, whether Satan knew he was cast by this Trial? for then he would pursue her and her friends with the utmost of his fury. This was answered by the following communication, given to her after she had retired, and sent in to be read before the meeting was adjourned.

“ Now I shall answer thee of Hows. His observation was just, to say that Satan did not know his casting would be before thy awful Trial ; but now he knoweth he is cast ; and now he will come down in great wrath, and stir up the people to come against thee ; for he knows his time is short. And he is cast in the manner I told thee, that he would not have a friend present to speak for him, as Pilate did for ME ; but had unbelievers been present, they would have pleaded against the Promise. Then how could the Promise have been claimed ? But now they were all united and joined together in hand and mind, being informed by thee how strong the poison lay in

him; and thou hast made it known unto all, that they may turn it back upon him. So if thou hast time let it be taken out before the book is sealed.

Extracted from the sealed writings, written in 1797.

“ So now look back and see the M;  
 Mark the word, it was for Man,  
 That I died upon the tree;  
 Now the sceptre I will sway;  
 Satan must like ME atone,  
 If he wish to save his own.  
 It was I that did make Man,  
 Breath'd in him the life that came,  
 In my image plac'd him there.  
 Now one Tyte I will fix more,  
 I shall place it to a king\*:  
 Now I'll do as he did then—  
 Call the mysteries to thy view;  
 Perfect like him I will do.  
 When the man did bring his cloaths,  
 Poison in them then there was;  
 This the king did know before,  
 Made the man the same to wear,  
 Till he brought him to his end—  
 Keep the lies that thou hast put in;  
 I shall prove we do the same;  
 Satan he doth poison men,  
 In as perfect disguise.  
 They know not where the poison lies  
 Unless they do put it on,  
 Till he hath tainted every vein,  
 And their deaths they do not see,  
 Saying excuses still they be;  
 But I tell them now I'll come,  
 To act perfect like the king;  
 He that made the cloaths shall wear—  
 Judge my friends and now be clear,  
 If I mean to save my crown,  
 Satan must like him be found  
 To turn the cloathing on his back.  
 Tell ME if the king was right?  
 Right than an we'st now indeed,  
 Just the cause was on his head,  
 Wisely sure he acted there,  
 The cloath for him he brought to wear;  
 Wisely did the king submit  
 To cut the rebel at his feet,  
 As so friendly he began  
 To sit and reason with the man;  
 It was his pleasure this to see,  
 How the cloaths did first fit he,  
 Though the man did tremble there,  
 Yet the cloaths he made him wear;

\* See the Answer of the Lord to the Powers of Darkness, page 54.

Till the fire and the wine  
 Made the man his life resign.  
 I at first came like the man,  
 Satan's poison to put on;  
 While that he did keep the crown,  
 Fire and sword destroyed mine;  
 Judas drank the wine with me,  
 Satan's poison came to be;  
 As the tribe did then appear,  
 I the cloaths for Man did wear;  
 Satan do this crown possess,  
 While the poison stung my breast  
 Now, I say, I'll go from this,  
 And another Type explain,  
 Then I'll make the mystery clear,  
 Tell thee how I'll end both here.  
 'This is of another king',  
 Sav'd his life by a simple man,  
 Pleas'd the simple words to hear,  
 On his plate he printed there;  
 When a man in strange doubt  
 Saw the words it made him woe,  
 Dropt the lance then from his hand,  
 Conscience guilt did him condemn,  
 On the floor the lance did drop,  
 He fear'd the end and ask'd him how—  
 Then now he was not ashamed to fear,  
 For like the kings I've acted here;  
 Fearful that I will be here—  
 Now my crown I mean to wear,  
 Their emblems I do know,  
 Satan's poison task'd them so;  
 But he considers not the end—  
 Deep is all that thou hast penn'd;  
 For the end must now appear,  
 Like the kings I've acted here:  
 In my Bible all is penn'd,  
 Man doth fear what is the end,  
 And in Man I see that end—  
 Drops the lance when death seems near;  
 Because his heart doth see the sight—  
 Though too late some do repent,  
 For to sit on my right hand,  
 And like the goats may trembling stand;  
 Satan haunts them for his prey,  
 But I'll act another away:

\* This story is as follow: a man asked a king, what he would give for a piece of advice. The king answered, five hundred pounds. The man then said it was, that he should do nothing without well considering the end. The king was pleas'd with the advice, and had the words engraved on all his plate. It so happened, that the king wanted to be bled; and the surgeon who was to do it was bribed to bleed with a poisonous lance; but as soon as the golden bowl was brought, he cast his eyes on the words that were written thereon, and let the lance drop out of his hand, and so the king saved his life.

Now I'll come like the first king,  
 Turn the poison back on him;  
 If he made it first for ME,  
 It shall sure turn back on he,  
 For the coat he now shall wear;  
 All the poison now I'll clear,  
 It is the *guilt* of every man,  
 On his back it now shall come;  
 So I'd have him see the end,  
 Mark the lines that thou hast penn'd;  
 Draw the lances from his hand,  
 If he's so much to stand,  
 And tell us when to sin no more,  
 Confess the guilt he's done before;  
 For if I vengeance took on Man,  
 Then on him it shall come on.

The application of the above, now given by the Spirit.

Now from this fable I shall answer:  
 Mark the date that it was penn'd;  
 Let men judge who is thy MASTER,  
 Now they're come to see the end,  
 See the poison all discover'd,  
 See the way that all do meet,  
 Then you may discern your lover,  
 I shall make your bliss complete;  
 Because like men they now are come  
 To drop their lance for ME;  
 And like the king I shall go on  
 To turn the whole on he.  
 So all together you must weigh,  
 And every thing compare;  
 Thy life is saved to this day,  
 To make all mysteries clear;  
 And clear they'll see the end to be,  
 For I shall turn it back;  
 And from thy faces all shall see  
 That so the end will break.  
 So now if men would wise discern,  
 They'd let their lances fall,  
 And say, from bad their rage did swell,  
 He wish'd to poison all.  
 So now see plainly seasons of men,  
 How all things I've brought round;  
 And all together in one chain  
 To have the truth be found.  
 So I'll end here and say no more,  
 But let them this discern,  
 How many years 'twas wrote before,  
 And how the end is come,  
 In every chain for to remain,  
 Alike in every word--  
 That I your King may victory bring  
 In wisdom as a God."

## THE SEVENTH DAY.

TUESDAY, DECEMBER 11, 1804.

NOTICE having been given at the last public meeting, that Joanna would appear in the like manner this day, it being a fine morning the assembly accordingly met in the field, and was joined by Joanna and her female friends precisely at eleven. After a short time had been passed in devotion, Joanna began to address the public, giving a brief account of her mission, and then she emphatically warned her audience of the near approach of the kingdom of Christ. In the middle of her discourse, a multitude of people, who were not believers in her calling, and who were admitted into the adjoining ground, separated from us by a canal, found a paling at the west extremity, which they broke down and thus entered. Therefore a number of Joanna's friends hastened to that point to prevent such intrusion; but the stream appeared too violent to be effectually stemmed, and all attempts to do so were relinquished, and many promising to be peaceable, the intruders quietly mixed with us; at the same time, the gate at the east end was opened and the rest rushed in, upon some of them promising to be orderly, but others were of evil intentions to produce confusion and disorder. About half past eleven a few drops of rain began to fall, and dark clouds rolling on, the sun, which till then cheered us with his beams, became obscured; and at that moment Joanna concluded her address with words to this effect: that she was then commanded to depart—that the sunshine was a token for her friends; but for the enemies of the approaching kingdom of Christ came



the storm. Thus the infernal intentions of the enemy were frustrated, and she departed with her friends to her house; and the proceedings were recommenced at half past twelve, when the purport of the session, which are to terminate the Trial, were taken into consideration; and soon after four in the afternoon, when them was read for further reference. A woman brought in a communication, given in answer to her account of the meeting in the field, and which was read, being as follows:

This is the seventh day of Joanna's Trial, and the sixth day of her appearance, when she went into the field to meet the multitude. On Saturday, the Stewardess, she met them in Mr. Carpenter's meeting, where she told them she should meet them again on the Thursday; but was afterwards answered, if the crowd was too great for the meeting she should meet them in the open field. The crowd gathered too great for the meeting, and she was obliged to meet in the field, that was enclosed, but in an adjoining field that the canal parted, there were gathered crowds of mockers; and many broke into the field, and Joanna's heart was deeply affected, as she was ordered to call to her remembrance the year ninety-two, when the power of the Lord visited her so powerfully, that she could not abide in a house, but came out in the open field to dispute with the powers of darkness, and after they left her, she was surrounded with a company of angels. This struck deep upon her, and called to her remembrance the different spirits there were in men; some had the spirits of angels, to guard and protect her; some were filled with the spirit of the Devil, to destroy her if they could. This she knew, and this she felt; but the Spirit of the Lord arose strong within her, and gave her strength to speak to the multitude. The weather, for the season, was remarkably fine, till she had nearly ended her discourse,

then began drops of rain, and the clouds behind looked very black; then she dismissed the whole, only telling them to fear the storm. Guarded by her male friends she went safely through. The mob behind her were very invective with their tongues, but had not power to injure her, or her friends. Some wished to trample her under their feet, and others wished to throw her into the canal, others said they hoped the constables had got her; the answer was by some man, he did not want the constables to have her, if he could but get hold of her; a woman cried out, if this be religion it was time to put a stop to it. These and many other things were said respecting her, as we came out of the field; however she got safely through, without receiving any insult, as they did not *know her*. When she came to the house in safety crowds of friends came to the door, and though being fatigued, she went out to shake hands with them, till the rain came the second time.

#### THE ANSWER OF THE LORD.

“ Now, Joanna, thee I’ll answer,  
 From the shadow of this day,  
 Jah, Jehovah is thy MASTER,  
 Let them hear what I do say,  
 On every side the field is wide,  
 The Type stands deep for Man;  
 And ninety-two bring to thy view,  
 For so this day did come,  
 When strong my Spirit did visit thee,  
 In power for to appear,  
 The powers of darkness known to be  
 Did strong oppose thee there;  
 But in the field thou mad’st him yield,  
 He could not stay thy hand,  
 As from his power I did thee shield,  
 And made my angels come  
 To guard thee through, thou well dost know,  
 And so thou turnedst home.  
 Now to the purpose I shall come:  
 This day ’twas done by man;  
 The rage of hell in man did swell,  
 For Satan strong was there;  
 The different spirits, you know well,  
 Shew how I did appear.

Like angels men to thee were seen  
 To guard thee safely through,  
 And so no harm to any came—  
 The End is in my view;  
 The rage of hell I know will swell,  
 But I'll MY FRIENDS protect;  
 And from this day I all do tell  
 How that the End will break;  
 As parted here my friends appear,  
 Shelter'd from every Foe,  
 They saw the storms and hasty fled,  
 And homeward all did go.  
 So homeward here my friends appear,  
 But they my rain shall see;  
 For though the storm thou first didst fear,  
 It always frightens thee;  
 But it is rain that's hastening on  
 That thou hast seen this day;  
 And to the purpose I shall come:  
 The drops fell down on thee,  
 Which made thee fear the storm was near,  
 But it I soon dismiss'd;  
 And so my friends have nought to fear,  
 That now in ME do trust.  
 They're shelter'd in from every thing,  
 And all their foes shut out;  
 And so my friends I now shall screen,  
 They nothing have to doubt.  
 The time is come, 'tis hastening on  
 That I shall all divide,  
 As by the waters this was done,  
 Though some broke through the tide,  
 Like Pharoah here for to appear,  
 And this I said they'd do;  
 But now the mysteries I shall clear—  
 Can they through Jordan go?  
 I tell thee, No; they'll find it so;  
 Like Pharoah they began,  
 Their chariot wheels, they'll shortly know,  
 Will heavily drag on.  
 I said before they'd so appear,  
 Like Pharoah's haughty host;  
 But I my chosen men shall clear,  
 And bid them off the coast.  
 So now discern how I do warn,  
 And what was said before,  
 That Satan strong in man would come,  
 The end for all draws near:  
 My Bible see alike to be,  
 And this I did foretel,  
 The rage of Satan thou would'st see  
 In many hearts to swell;  
 Because in man he now is strong,  
 As I have said before;

But to the purpose I shall come,  
 To open every door;  
 My Bible's true before your view,  
 If you discern the whole;  
 And all thy writings men may see,  
 How they alike do fall;  
 For if thy writings they read through,  
 I told thee from the first,  
 As Satan's malice thou didst know,  
 It strong in man would burst;  
 And so this day ake thou'st see,  
 But let them mark the end;  
 They had no power over thee,  
 Nor could they hurt thy friends.  
 So I'll keep off the coming stroke,  
 And of my friends take care;  
 For when the dangers they do break  
 I tell them not to fear.  
 Because this day, to all I say,  
 The shadow's deep for all,  
 How safe my friends I'll lead away,  
 When dangers they do fall.  
 So here's a warning deep for man,  
 A warning deep for all  
 For mark the sun again has come—  
 I told thee 'twas MY DAYS;  
 Though thou didst fear the rising storm,  
 And soon began by men,  
 But I dismiss'd, they could not burst  
 With fury on thee here;  
 And so, I tell thee, at the last  
 I'll make them disappear.  
 So the sixth day, mark what I say,  
 By this you'll see the end,  
 When Satan's malice wars with men,  
 The way I'll clear my friends;  
 And then no more my foes appear,  
 Than in *thy house* they're found;  
 And every mystery I shall clear,  
 How all will then be sound.  
 Because this night I am to thy sight  
 What I did bid thee do,  
*Into my SPIRIT* thou shalt go,  
 For I will *clear* thee from  
 So with all my ends I'll be at end;  
 But tell thee, thou shalt see  
 As I have said thee from the door  
 That I'll do all for  
 To *clear* thee from all that thou'st seen here  
 That I'll *clear* thee from all that thou'st  
 The *sun* of truth shall be thy light  
 Though I'll *clear* thee from all  
 But I'll *clear* thee from all  
 The waters that I'll *clear*

I'll smite the waves, I'll smite the tide,  
 My chosen I'll redeem;  
 For Canaan's shore is now before,  
 The happy land they'll see,  
 But let the enemies take care,  
 For they destroy'd shall be;  
 Because from hell, they must know well,  
 The malice all doth burst;  
 For where's the man on earth can stand  
 And see the Promise first?  
 On Satan's head the curse was laid,  
 Can man wish it to free?  
 I tell thee, No; it is not so,  
 With hell they joined be;  
 It is from hell their rage doth swell,  
 Or they would all submit,  
 To have the curse on Satan fall,  
 And tremble at my feet;  
 As tears this day in some thou'st see,  
 So tears would be in all—  
 "Our Saviour's reign we long to see,  
 "And have the Tempter fall,  
 "Now above man his curse to come,  
 "He was the root at first;  
 "And now we wish to cut it down,  
 "And have our Lord to burst,  
 "In glory here for to appear,  
 "As he at first made man,  
 "We in his likeness might appear,  
 "And join the heavenly throng.  
 "While angels praise, let men now gaze,  
 "And wish their conquering Lord  
 "His crown be found, his praise resound,  
 "And earth to praise his WORD."  
 Thus would begin the hearts of men,  
 If Satan was not there;  
 And to his spirit they are bound,  
 Nor wish his chain to tear.  
 But now to men I'll reason strong,  
 And let them answer ME;  
 For to the purpose I shall come—  
 As men did so agree,  
 The blame at first on ME was cast;  
 Then let men now appear  
 And tell me why that at the last  
 They blame the WOMAN here,  
 Her Promise claiming to redeem  
 Her from her every guilt;  
 That Satan may receive his curse,  
 That she so long hath felt?  
 Oh! every way, vain men, I say,  
 Your MAKER still you blame;  
 But soon you'll find there comes a day  
 I'll put mankind to shame.



I tell you plain, you sons of men,  
 Man blam'd ME at the first ;  
 But now I'm come to make an end,  
 The blame on you I'll cast.  
 Your fig-leaves here I'll surely tear,  
 And all I'll throw aside ;  
 Your nakedness I'll now make bare—  
 The field for man is wide,  
 Because this day, to thee I say,  
 I parted by the storm ;  
 And so they'll find it in that day  
 When I do man redeem.  
 The Type's from ME, they all must see,  
 The weather thou didst not know,  
 When I did bid thee to appear  
 And meet the people so ;  
 On every hand behold I'm come,  
 And every hand now see ;  
 Thy hand was freely offer'd here,  
 No hand turn'd back by thee ;  
 And so no hand was my command,  
 Thou know'st I said before—  
 With all to wed my hand was spread,  
 With those that did appear  
 In love to come with them I'd join ;  
 But now the others see,  
 A gloomy band, by Satan's hand  
 A fatal end they'll see,  
 Unless they turn, in sorrow mourn,  
 Before it is too late.  
 Yet over some my heart doth yearn,  
 To see their awful fate  
 That must come on, to ME 'tis known,  
 Where unbelief abounds ;  
 They said they wish'd to tread on thee,  
 Their end will so be found.  
 Thy labour here I now shall clear,  
 The six days thou'st went through ;  
 But I shall make the mysteries clear,  
 And bring all to thy view.  
 When I at first the WOMAN plac'd  
 In the six days for MAN,  
 And as the evil she did taste,  
 His LORD he did condemn ;  
 And now the same, let all discern,  
 The six days thou'st went through,  
 And told the manner I do warn,  
 What I am come to do :  
 To fix the curse that first was plac'd,  
 And now they blame again ;  
 Then how can MAN the Trial stand  
 Both causes to maintain ?  
 If 'twas not good, as first it stood,  
 I've chang'd a different way,

And to the Promise now allude—  
 And will men still ME blame ?  
 Then you must fall, I tell you all,  
 Out of my kingdom come ;  
 The day of vengeance known to all  
 You fast are bringing on.  
 So I'll end here, and say no more,  
 But let them weigh it deep :  
 For worse than Adam you appear,  
 And are more fast asleep ;  
 If ME you blame, if ME you shame,  
 In Spirit for to come,  
 Fulfil the Promise that I made—  
 Oh! answer ME, vain men,  
 For ADAM'S FALL you cannot call  
 That you are in the sound ;  
 If you refuse the Woman's call,  
 Which way will you be found ?  
 No Adams here you can appear,  
 But singly stand alone ;  
 The PERFECT MAN you ne'er can come,  
*Not joined with the BONE*  
 I took from him, the Promise claim—  
 Discern, the lines go deep :  
 No Adams here can you appear,  
 But you alone may weep."

At a quarter past five Joanna quitted the room, to ask for directions respecting a point on which the assembly was divided in opinion, which was the propriety of inserting the names in the resolutions, under the distinction of Judges, Jury, and Elders ; and some time after the following answer was sent in :

After Joanna's writings went abroad in the world, the first believers that were chosen to judge of them were as follow :

REV. STANHOPE BRUCE.  
 REV. THOMAS WEBSTER.  
 REV. THO. PHILIP FOLEY.  
 WILLIAM SHARP.  
 GEORGE TURNER.  
 JOHN WILSON.  
 PETER MORISON.  
 ELIAS CARPENTER.  
 WM. ROUNDELL WETHERELL.  
 CHARLES TAYLOR.

RICHARD FOLEY the child, with  
WILLIAM TOOKE HARWOOD.  
WILLIAM JOWETT.

One being wanting a child was chosen in his room ; but now a man is chosen with the child ; so the whole make thirteen names.

The Men that were chosen to be as a Jury, to give in the evidence of their belief, are as follow :

CHARLES ABBOTT.

RICHARD LAW.

ELIAS JAMESON FIELD.

GEORGE STOCKS.

JOHN MORRIS.

JOHN HOWS, in the place of WILLIAM  
COY deceased.

WILLIAM BELK.

WILLIAM OWEN, in the place of WIL-  
LIAM TAYLOR absent.

JOHN YOUNG.

WM. LAYTON WINTER.

JOHN TORIN.

THOMAS STEPHENS.

At the first proving all the Jury gave in their opinion it was from the Lord ; but as their judgment was condemned by the world at large, the bishops and clergy were appealed to, for any twenty-four to come against the aforesaid twenty-four ; and if they could prove this calling not of God, it was to be given up to their judgment. This being declined by the bishops and clergy, and a report being given out that the books came from other men, with Joanna Southcott's signature, she was ordered to call forward her witnesses, and have every truth fairly proved, and tried, that every thing came through her, that is gone out in the world in her name ; and if the clergy refused to come forward, she was ordered to go out in the highways and hedges and compel

them to come in, that in the presence of an equal number, as before, the truth might be established. To see this truth cleared up, men came from distant parts of the kingdom; and Joanna was answered, their labour of love should not be in vain in the Lord; for as twenty-four ministers could not be obtained to come forward to be witnesses of the truth, and judge from what spirit it came, the following twenty-four were chosen in their stead.

Rev. SAMUEL EYRE.  
 JOHN NISBET.  
 SAMUEL HIRST.  
 THOMAS SENIOR.  
 JOHN GRIMSHAW.  
 JOHN CHANTER.  
 EDWARD LASKEY.  
 JOHN INGALL.  
 JOHN MIDDLETON.  
 WHELDON JONES.  
 ABEL PEPLOW SHARP.  
 JOHN CROOK.  
 JEDEDIAH HOLLAND.  
 JAMES SPRING.  
 WM. REA.  
 JOHN BEDFORD.  
 RICH. GOLDSMITH.  
 WM. BRANDON.  
 JOHN BULLEN PRITCHARD.  
 JOHN MACKAY.  
 ROBERT EYRE.  
 ABRAHAM CROUCH.  
 WM. BOOTH.  
 RICH. MESSENGER.  
 JOHN SCOTT, Attorney.

And by their judgment I was to stand or fall, that I might be freed by the laws of God and man; being told if it was not of God, he would have worked in twenty-four men to come forward against the other

twenty-four, and overturned the whole ; but as it is of God, no man hath appeared to overthrow it. So where is the man that can condemn me now ? Unless he will come forth like the Serpent, and say, thou shalt not obey the command of the Lord ; for now I tell all men, worse than the Serpent men must appear, that wish me to act contrary to my own knowledge, faith, and conscience ; for where is the man that can answer for me in the hour of death, and in the day of judgment ? Who can answer for my soul ? or stand in my stead ? Do I not see, HE that began the work hath carried it on, and brought the whole to the Gospel ? And no man hath come against me ; the Lord hath been with me, according to his Promise. When I look backward, and now that I look forward, I see the wisdom of God shining bright in every line, in HIS direction and protection to me ; then where is my adversary that wishes me to provoke my God, when he hath never forsaken nor deserted me, but kept me in on every side from the wrath of men and devils ? though both with fury would seek my life ; but it hath been hid with God in Christ. And now let men try to put me to confusion by the Signs I shall set before them ; for what hath been concealed shall now be revealed of the Sign set to my enemies.—

Now if my foes will try the cause once more,  
 Then of themselves I bid them now appear,  
 And judge the calling by the following lines :  
 'Tis of my Trance I tell them of the Sign ;  
 That if the clergy did against me burst,  
 Into a Trance I was told at the first  
 The Lord would throw me, when my foes did come  
 So if my judges they do all condemn,  
 Then equal love I bid them now to shew,  
 And say—" the cause we'll surely try and know,  
 " Whether the Trance will unto her appear" --  
 I gave my foes my leave to try me here,  
 If like my friends they will the whole go through,  
 Call all together as my friends did do ;  
 For now I've told them of the perfect Sign :  
 'The wisdom of the Lord stands still behind,



To see in man what now there will appear,  
 When I've made public every Sign so clear,  
 When friends and foes do all together meet  
 To try the calling, if there is deceit.—

And now I shall give the lines at large spoken in ninety-four, when I was ordered to write to the clergy at Exeter, that when they all came forward to try the cause, friends and foes, it was said—

“When thou seest the seals are all brought in,  
 The lighted candles in their sockets burn,  
 Then in thy wonder thou wilt stand amaz'd,  
 And round the room thou'lt in confusion gaze;  
 And then thou'lt say, these things are for thee too high,  
 And by thy weakness thou wilt faint away;  
 But then for coffins let them none prepare,  
 But change thy dream and now forbid it here.”

Again in ninety-six when it was said that man would demand the truth of me—

“And surely make thee brave the storm,  
 And mind no fainting here;  
 Then when my Jury all do meet,  
 Part of the time 'twill be  
 That I shall throw thee in a Trance,  
 And shew thee my decrees;  
 And how the books are seal'd above  
 That thou hast seal'd below;  
 And how my Spirit it doth move,  
 Then thou wilt better know,  
 And then thy Guide thou'lt surely see,  
 That doth with thee converse;  
 And every mystery thou shalt know,  
 That hath disturb'd thy breast.”

Then it goes on to my return—

“That like a ghost appear to most,  
 To bring the tidings down.”

In all this my death followeth, only my coffin forbidden when I first fall away; but this I shall put in more regular order when I find it in my books:—but know before this comes, it is said in my writings, I shall provoke them to anger and jealousy, to bring on my awful Trial.—

“And now, Joanna, I shall answer thee. To anger and to jealousy will many be provoked, when

thy book goeth out in the world, that must be called thy TRIAL: but know thy Trial must prove thy Death, or how could these words be fulfilled?—

Canst thou be tried by such men  
 As John and I were here?  
 Thou answerest, No; for thou shouldst die—  
 Thy nature is too weak;  
 Then down thy life I'd freely lay,  
 No man hath it room to take.  
 Such Trial thou shalt never bear  
 As John and I went through;  
 I'd sooner take thee to my care,  
 And give mankind their due.

Now I shall shew thee, from these words, “taking thy life from thee:” I shall throw thee in a Trance, when thy accusers come against thee, to put it out of their power to abuse thee; but for the sake of thy friends and believers, and to make known unto them my firm decrees, I shall return thee to the world again. So friends and foes must be together, and the candles that are lighted burning in their sockets; and then know what is said, when slid up they will give a greater light; but all this will happen at thy death; as I told thee thy death would convince more than thy life.”

After the above had been read, about seven o'clock, wine and cakes were brought in, to be administered to the company, in the manner that Joanna had practised among her friends, and agreeably to the following communication:

“Now, Joanna, I shall give thee directions, as I am come to the fulfilment of the Scriptures; and they shall be fulfilled in thee, and by thee. These that have not the Law, and do by nature the things contained in the Law, are a Law unto themselves; now, by the conduct of the ministers; and my Spirit being a ministring Spirit to thee, thou hast forsaken the Law of the Gospel of late, to meet in the churches and receive the Sacrament from the hand of men; yet thou hast been a Law unto thyself, in

drinking the wine in remembrance of ME, with these words in thy heart, and on thy tongue :

May I drink deep into the Spirit of Christ;  
And may his Blood cleanse me from all sin !

Now let all the believers join with thee in heart and tongue ; let the wine be poured into one cup, and let it be handed round by the ministers ; but let the words be repeated by every one that drinketh. First begin with thee ; then follow with all the women, as I am come to redeem the Fall of women ; then every man in his order, the ministers first, then go on to the twelve that were chosen with them ; then to the Jury ; then to the twenty-four Elders ; then to the witnesses, every man in his order, one after the other, as the calling hath been. For though this is not a sacrament, yet let this be the desire of their hearts, if they wish for a double portion of my Spirit to be poured out upon them hereafter ; for all that they have seen and heard, and any joy that they have felt, is but a shadow of what is to come ; and let them know, from my disciples, whatever power of my Spirit they felt in my Life, they felt it much stronger by the power of the Holy Ghost, after my Death ; for then came the days of Pentecost. And after thy death, I shall strengthen my disciples much stronger, when thou art gone ; but while thou art living, all must come to thee ; all must come through thee ; and thou standest the Trial for the whole."

After every one had drank, and returned the cup, Joanna pronounced these words :—" As we all have drank in one cup, may we drink into one faith, and may that faith be in Christ !" This solemn and affecting ceremony being concluded, Joanna delivered a most impressive discourse upon the general tenor of her mission, which brought her to this Trial. After this, she spoke on the accomplishment of her mission

by her awful Trial before men ; and in so doing her principal object was to impress on her friends a caution against entertaining any sentiments, which tended to exalt her, or themselves, in consequence of being called to this mission : For, said she—" I am but the clay in the hands of the potter."—And as to her being called the Bride—" This is but the shadow in ONE of what the substance will be to ALL, when the BRIDEGROOM cometh." She dwelt with peculiar energy on this point ; and which, it is hoped, made a due impression upon the mind of every one present.

At nine o'clock Joanna sealed up the writings, which are to be kept till after her death, and the signatures and seals of several present were also added ; and the packet was then delivered into the possession of one of the judges.

After this, as a part of the ceremony before described, Joanna handed cakes to her female friends, which they broke among one another in token of love and friendship ; and the men helped themselves for the same purpose, and then all was a scene of joy and mirth, in the midst of which Joanna took a firm leave of her friends and retired.

The proceedings were then resumed by taking the ultimate Resolutions into consideration again, when they were agreed to unanimously, and then a fair copy having been prepared it was read at half past eleven, being as follows :

*Neckinger House, Bermondsey, near London,*

*Dec. 11, 1804.*

We whose names are hereunto subscribed, being invited by Divine Command, for seven days, to the examination of Joanna Southcott's Prophecies, do, for the following reasons, individually and voluntarily avow, by our separate signatures, our firm belief, that her Prophecies and other Spiritual Commu-

nications emanate wholly and entirely from the Spirit of the living Lord : and happily encouraged by this belief pray, as we ought to do, that our Saviour Jesus Christ may exercise his power on earth for the destruction of sin, and the removal of Satan, who is now cast ; and the Woman is now freed, by the uplifted hands of all present, being about seventy in number, who cast their \* \* \* \* \* at the feet of their Lord \*, wishing him speedily to bring in his glorious Kingdom of Peace upon earth, that all might worship him in spirit and in truth, that finally he may triumph over death, hell, and the grave.

Because it appears to us, that that passage in the Scripture is now fulfilled, where the kingdom of heaven is likened unto a woman's having a little leaven, which she was to hide in three measures of meal ; and because this likeness is now accomplished, by Joanna Southcott's three Trials, called by the command of the Lord : namely, the first Trial held in Exeter, for seven days, in the Christmas of 1801, when the word of God was leavened by the Truth ; the second held at the High House, Paddington, for seven days, commencing January the 12th, 1803, when it was leavened again by the Truth ; and the third held at the Neckinger House, Bermondsey, near London, for seven days, commencing December the 5th, and ending this day, December the 11th, 1804, when the word of God was again leavened by the Truth.

Because it appears to us, that Man's temporal Redemption can never take place, before the Spirit of the Lord comes to clear the Woman from the Fall, as is promised in the third chapter of Genesis, of her seed's bruising the serpent's head.

Because it appears to us, this must be fulfilled in one Woman, first as a shadow, before the substance comes to all.

Because it appears to us, this must be accomplished by the Spirit of the Lord coming to the



Woman, to make her the perfect Helpmate to Man, as promised in the Creation.

Because it appears to us, from a close and candid investigation of Joanna Southcott's Writings, comparing them with the Scripture of Truth, that she is fully empowered, by the Spirit of Christ, to claim that Promise made to the Woman in the Creation, and now revealed to her, that her seed should bruise Satan's head \*.

Because this Prophecy must be accomplished, that our Blessed Lord may see the Travail of his Soul and be satisfied; and may have that Day of Vengeance, which he had, in his heart, perfected.

Because with joy and gladness we join the Woman hand and heart, to claim the above Promise, and wish it to be speedily and radically fulfilled, that the Year of his Redeemed may come.

Because it appears to us, that Satan's head has never yet been bruised, and that the sentence passed upon him at the Fall hath never been accomplished.

Because it appears to us, that that Prophecy of Bruising the Heel of our Blessed Lord hath been fulfilled, when the Powers of Darkness worked in the hearts of Men to murder our Saviour Jesus Christ.

Because it appears to us, that the great seducer of the Woman's innocence at first, and in all ages since the Fall, has been the cause of murders, lies, and every crime; and now is revealed by the Spirit of Christ to the Woman, to be the Man of Sin, and the Son of Perdition, working in every human heart to be at enmity against their God.

Because it appears to us, that the Promise made at the Creation, for the Woman to be the Helpmate to Man, is now fulfilling, through Christ, the Corner Stone of Human Redemption.

Because it appears to us, that the sufferings of our Divine Master, who, for Man's sake, sweated drops of blood, must have been as greatly beyond our hu-

\* No woman, from the Creation to this day, ever claimed such a Promise as this, that is now claimed by Joanna.

## THE TRIAL OF

man's comprehension, as was his spotless innocence ;  
and whose divine Love and Pity were superior to  
every human affection.

Because it appears to us, that the Day of Vengeance,  
which Christ had in his heart, must be to turn it  
back on Satan, who worked in the Man to cast the  
blame upon the Lord of Life and Glory, and which  
proves the justness of Satan's curse being above  
every living creature.

And because it appears to us, that our dear Re-  
deemer's mercy is clear in promising to send the  
Spirit and the Bride, to invite that all who hear and  
will may take of the Water of Life freely.—And  
thanks be to God, from the clearest and most de-  
monstrative evidence, displayed before us, we are  
fully convinced, that the happy time is now fast ap-  
proaching.

STANHOPE BRUCE.

THOS. WEBSTER.

THOS. P. FOLEY.

WILLM. SHARP.

GEO. TURNER.

JOHN WILSON.

PETER MORISON.

ELIAS CARPENTER.

WILLIAM R. WETHERELL.

CHARLES TAYLOR.

W. TOOKE HARWOOD.

WILLIAM JOWETT.

CHARLES ABBOTT.

RICHARD LAW.

ELIAS JAMESON FIELD.

GEORGE STOCKS.

JOHN MORRIS.

JOHN HOWS.

WM. BELK.

WILLIAM OWEN.

JOHN YOUNG.

W. LAYTON WINTER.

JOHN TORIN.

THOS. STEPHENS.

SAML. EYRE.

JOHN NISBET.

SAMUEL HIRST.

THOS. SENIOR.

JOHN GRIMSHAW.

JOHN CHANTER.

EDWARD LASKEY.

JOHN INGALL.

JOHN MIDDLETON.

WHELDON JONES.

A. P. SHARP.

JOHN CROOK.

JEDEDIAH HOLLAND.

JAMES SPRING.

WILLIAM REA.

JOHN BEDFORD.

RICHD. GOLDSMITH.

WILLM. BRANDON.

JOHN BULLEN PRITCHARD.

JOHN MACKAY.

ROBERT EYRE.

ABRAHAM CROUCH.

WM. BOOTH.

RICH. MESSENGER.

*These Resolutions and Reasons were read over by the  
Rev. THOS. P. FOLEY, on the 11th of Decem-  
ber, 1804, to the persons whose names are here-  
unto written and signed by them in my presence,*

JOHN SCOTT.

The above Resolutions having been signed by the assembly individually, so that the whole was finished a few minutes before midnight, the object of our being called together was thus terminated within the time appointed, and which completed the seven days Trial of Joanna Southcott.

*The following Remarks made by Joanna on the proceedings of her Trial, and Communications thereon, are, by her direction, inserted here, to conclude the Book.*

The Book of my Trial not being hastily printed, I have had an opportunity of looking over my sealed writings, wherein I can prove to the world, that in the years 1796 and 1797, I was perfectly foretold of the unbelief of the Methodists in general; how they would act like the unbelieving Jews, who believed they were Abraham's seed, and had no need of a Saviour; and that just so were the self-righteous Christians at this day, who believe they have an interest in Christ, and wanted no warning of his coming, but judged *they were the righteous* that it should go well with; and, like the Jews of old, they would mock the warning. This astonished me at the time; but seeing the truth verified the more astonishes me now; how it is possible that men called Christians can see the judgments that have been already in our land, and see the distressed situation our country is now in, with the sword hanging over our heads; that men can be so bold and confident as to mock in the midst of dangers, and professors of religion now hardening men's hearts to tell them there are none! This appears marvellous in my eyes; yet it verifies and fulfils my prophecies. At the same dates, I was told of the conduct of the clergy of the Church of England, how they would be like the fruit that was fallen with a black veil round them\*; and yet it would come to the standard of the church; for by the church ministers the good fruit would be brought in, and from them the good fruit would spring †—

\* See page 14 of my First Book of Prophecies, and also page 30 of the same book.

† See page 9 of the same book.

“ Back to the Church the standard all must come.”

Now if men weigh all the conduct of the church ministers together they must see the truth of both : though these are but shadows that are printed, to what is in my sealed writings. Now it must be made known unto all men, that my writings went first out into the world, by the judgment of the Rev. Mr. Pomeroy, in 1801 ; as he ordered me to cut the seals, and have some copied out and sent to him ; and his command I was ordered to obey, and write to four ministers besides, for them to judge of the writings ; but as they refused, they were put in print by Mr. Pomeroy's judgment alone, after he had them in his possession more than a fortnight ; he gave them himself into my hands, as I before had told him they must go in print ; and to which he made answer, that he could not blame me. Then all must know he must justify me ; for in a cause like this, if it is not blameable it is justifiable. If it be of the Devil it is blameable to go out in the world ; if it be from a disordered head, or a farrago of nonsense, it is still blameable ; but if it be of God it is not blameable. And this was Mr. Pomeroy's judgment at first ; and by his judgment they went out in the world, as I was commanded by the Lord ; as no minister came forward to condemn them. Now the world might say, how came Mr. Pomeroy to go from his first judgment ? I answer, in so doing he hath fulfilled a prophecy that was given to me in 1797, that if he turned back to deny like Peter, it would be for the fear of men that would mock him. Now I can prove to the whole world I have now found this in my sealed writings, which in many places speak of his falling back ; and he hath since verified the truth ; for he told me himself, at the end of the year 1801, how much he was mocked by the clergy, which made him deny all his former words ; and the truth about him was all foretold. Now I shall come further to the standard of the Church. After my writings went out in



the world no preachers of any religion came forward, but the three ministers of the established Church; though some men of other religions came after and joined them, when they were assembled to prove my writings. And now it is come to the fulfilment of the Gospel: the third time that the Lord hath called it forward, different sects and parties of religion appeared; but there was no minister of any religion but of the Church, that joined the other *twenty-four*. So here the church ministers stand at the head of each Trial, according to the prophecies before given to me. Now I shall appeal to every man's conscience, if I had been an impostor, or if my writings came from the devil, or any spirit that was not from the Lord, would all have come so perfectly true? and the hearts of all men be foretold to me? or are they all known to the devil? I can assure them they were not known to me, till revealed to me by the Spirit. But had I been left to draw my own judgment, I should have thought the Methodists would have been *the first* that would have come in, because they pretend to preach of the visitation of the Lord; but I was told they did not believe what they preached: and true I have found it. Now I have another observation to make to man: Had my Trial been fixed by the devil, that when friends and foes did meet together, that is believers and unbelievers, that he would throw me in a Trance, as it is said in 1790, when they meet in this manner—

“ I shall throw thee in a Trance,  
And shew thee my decrees,  
And how the books are seal'd above  
That thou hast seal'd below;  
And how my Spirit it doth move —  
Then thou wilt surely know,  
And then thy Court thou shalt surely see,  
That doth with thee ever be;  
Then every mystery thou shalt know,  
That hath disturb'd thy breath.”

Now if this Trance was placed by the devil, and six or eight strong opposers and unbelievers were

present, do men vainly believe, that the Lord had not so many men whose hearts he could influence to come forward and confound the whole, by calling the Trance forward? and if that did not appear, to publish to the world it was all a delusion, for they had come to the standard of my writings, when enemies, opposers, and friends, were all present together, and nothing had then happened to convince the unbelievers, they must then have confounded the whole. Now it cannot be said, the hearts of all men are in the hands of the Lord, if this calling came from any wrong spirit, and the Lord could not bring forward six or eight men to prove it so, to confound the devil, and to prove this calling was not from the Lord; for the eye of the Lord is every where present, and from whatever spirit my writings came, he knew better how they stood than I did, and hath acted in every way to make them perfectly true, contrary to my judgment: but if men will say it is not the Lord's doing, then they must put all the knowledge and power of God out of the question, and say, the whole world lieth in the wicked one, the devil; but, as it is written—"the hearts of all men are in the hands of the Lord:" and, "it is I the Lord that worketh in the hearts of my people to will and to do of my good pleasure."—Now I must appeal to all men's consciences, who it was, that worked in the hearts of men that came forward to fulfil the Gospel, and make my writings so perfectly true, that men should thus strengthen me to go on? And now I affirm to the whole world, my hand is strengthened by believers, and much more strengthened by the unbelievers; as it is marvellous in my eyes, how the great professors of religion can so depart from the Gospel, and so much from their own preaching, as they now do, so perfectly as I was foretold. Now if they will say this was from the devil, they must say their hearts were known to the devil, and that they are a people unknown to

the Lord : but this prophecy is now fulfilled to my astonishment; and all the conduct of these pretended Christians is foretold, as well as the events of all nations : for when I look to my writings, that have been so many years sealed up, I find in them every thing is so foretold. And now I shall come to another observation : It was never my wisdom to keep my writings sealed up ; but by the directions of the Spirit, from whose revelations I have known all things, they were ordered to be sealed up, and so many witnesses placed to see the truth. Now when the world had made so many false reports, that I was an impostor, it was by the wisdom of the same Spirit, to have all these witnesses called forward to clear my honour, prove my upright dealings, and put all my enemies to shame ; that is, to prove them liars, which shews my enemies are led by the devil, and from him their malice comes. Now I must be void of reason, and so must every man, to believe that the devil would so wisely and prudently direct me to go on to clear my own conscience, and to confound all my enemies ; for I now defy the learned world, and all the boasted Christians upon earth, to prove from the Bible, that they have acted so consistent with the rules of the Law and the Gospel, with the rules of God and man, as I have acted by the direction of the Spirit, that hath strongly visited me from 1792 to this day ; so if men will say this Spirit is from the devil, they must say there is more justice, more honour, honesty, and upright dealings in him than there is in man. But it would be blasphemy in me, of the blackest die, if I was to place this upright dealing to the devil, in whom I believe there is no honour, no justice, nor truth ; and I am sorry to say, I see too much of his spirit amongst mankind, save those who acted according to the Scriptures, and like the disciples of old, made diligent search to seek into every truth, and weighed the whole with the tenor of the Bible, and drew their judgment

therefrom, believing God to be the God of Truth ; that he would fulfil at last what he promised at first ; and this belief was placed in the hearts of all the men that were present.

But one thing more appears marvellous in my eyes : Many women were present who before were full of unbelief, but the Lord shewed no wondrous working to convince them, nor ever promised to do it to convince women, if forty had been present ; and yet he hath promised to shew his wondrous works for the sake of TEN MEN. This appears marvellous in my eyes, more so than all my writings, that as this visitation is to a Woman, that the Lord never promised any wondrous working to convince the unbelief of women ; but all his promises are to convince the unbelief of men, if they come forward to search into the Truth through unbelief. At this I still marvel.

#### THE ANSWER OF THE LORD.

“ Now, Joanna, I shall answer thee. I said, when thou hadst drawn thy judgment, I should answer thee again ; and now, from thy last judgment thou hast drawn of women, I shall answer thee. Know the woman was in the transgression ; know she gave it to the man, and drew him in to fall with her ; and by the man the blame was cast on ME, for giving him the woman ; then know it is the man, and not the woman, that my working is to convince. If the woman obeyed the serpent at first, and knew the promise I made her, yet if she is still determined to abide by her Fall, never claim the Promise, never wish to have it fulfilled, but determines to abide in darkness ; as she was the transgressor to go on in her transgressions against God and MAN, what have I to do with the woman, to work miracles to convince her ? Let women know, it was not the man brought the Fall on her ; but it was the woman brought the Fall on man. It was not the man that was taken from the woman ; but

the woman was taken from the man; then women must know, they are the transgressors, and not the man. Now, as the man was betrayed by the woman, and cast his blame on ME, for giving him the woman, in justice to my own honour, and in justice to man, it is to man I must clear myself, *that I did not give him the woman in vain.* But what justice have I due to the women, *if they are determined to stand out through unbelief,* and abide with the master they first fell by? They cannot say the man beguiled them; they cannot say the Lord beguiled them; but the answer was, “the Serpent beguiled me.” So I say once more, as I have said already, if they are determined to abide by that master; if they are determined to *refuse* the PROMISE, that man might abide for ever under the condemnation of the Fall, that she drew the man into, I have no honour to clear there; No; my honour is to MAN, who thought he should not have fallen, if it had not been for the woman; and thought he was robbed both by HER and ME; by my taking the *bone from him,* and making the woman which caused his Fall.

So let thy pondering thoughts be o'er,  
 For thou mayest marvel more,  
 When I go on to shew thee plain  
 The ocean and the shore:  
 The ocean see, I now tell thee,  
 Did from the Woman burst;  
 Oceans of sin and misery  
 B. Satan's arts were cast.  
 So on the sea, I now do say,  
 Of sorrow, it was plac'd.  
 The Promise I did give to she,  
 Might like a ship be cast  
 To have her anchor fast secure,  
 And to the Promise stand;  
 Then she may make her ship secure,  
 And bring her men to land;  
 But if she'll say another way,  
 “I will no anchor cast  
 “I'll fear no tempest in the way,  
 “The ship may all be lost;  
 “For I'll go on as I've begun,  
 “First *taunted* by the *Fall*;  
 “I want no promise now to claim  
 “To give mankind at all.”



Then here the Woman stands condemn'd,  
 If she this way go on,  
 And say her Promise she'll not claim.—  
 But now I'll turn to Man;  
 So he and I the cause must try  
 With women that do claim  
 The Promise clear for to appear,  
 That you might all regain  
 The loss by she, complete in ME;  
 But all must understand,  
 No Woman there can then appear,  
 When I reveal to Man  
 The perfect Fall, and clear the whole,  
 No Woman there can be  
 That doth not see her Promise clear,  
 And plead her cause like thee:  
 That it is just Satan is cast,  
 As I said at the first,  
 And now, I tell you, at the last  
 Thy Trial so must burst.  
 But in that day, I now do say,  
 If women should appear  
 In unbelief, they'd see their grief,  
 To fall in deep despair;  
 My answer strong to them must come,  
 As Satan would confound:  
 You listen'd to his poisonous tongue,  
 Now tremble at the sound!  
 Can you appear against ME here  
 And say you him believ'd?  
 And now again for to maintain,  
 Your God will you deceive?  
 Satan at first that way did burst,  
 Persuade her I did lie;  
 No death on her there should be cast,  
 But they as gods should be.  
 So here with him she did begin,  
 But own'd she was betray'd;  
 Then next my words must now be seen,  
 To cast it on his head;  
 So here my word is on record,  
 My Promise like the first;  
 But if again you mock your Lord,  
 And with the serpent burst—  
 Again I lie doth Satan say,  
 And make you this believe,  
 Then you may stumble in the way,  
 And Satan doth deceive.  
 So if you come with him to join,  
 In unbelief appear,  
 You cannot answer, like the Man,  
 'Twas I had foil'd you there,  
 The second time, call all to mind,  
 If I forgave the first.

Then how to her can I appear  
 In honour to dispute;  
 The serpent he beguiled she,  
 And therefore I am mute,  
 If she goeth on with him to join,  
 And will not turn to me,  
 To say, "thy PROMISE, LORD, I claim,  
 "For thou to set me free;  
 "I see my guilt, and if I felt,  
 "For to draw in the man;  
 "But if thy Blood for me was spilt  
 "I trust 'tis not in vain;  
 "Thou wilt not scorn, as thou wast born  
 "Of Woman at the first;  
 "Though Satan's arts were all unknown,  
 "And by them I was cast,  
 "But still in thee the STRENGTH must be,  
 "That did in LOVE appear,  
 "And of the Woman to be born,  
 "I see my HELP lie there."  
 Thus must begin the WOMAN'S TONGUE,  
 And this she must believe,  
 That for her RANSOM here I come  
 To make her FOE to grieve;  
 And on the head that her betray'd  
 My avenging Blood must come;  
 And this must be the Woman's plead,  
 As I of her was born.  
 Another way, to thee I say,  
 I cannot free their Fall,  
 In Satan's hand if they will stand,  
 No Promise plead at all,  
 Nor yet believe I shall reprove,  
 According to MY word.  
 From Parables I shall appear,  
 And then discern your LORD——  
 How back to man I now shall come,  
 From Pomeioy I'll appear;  
 The way that first he led thee on  
 Let all men now see clear——  
 So let them know he was thy judge at first,  
 And from his judgment all believers burst,  
 And from his judgment let them all go on,  
 And from his judgment I shall answer man.  
 He stood thy Judge, and said he would not blame;  
 So when he turn'd 'twas man put him to shame;  
 But now from man his destiny thou dost see;  
 And now from man judge what thy end would be,  
 If thou for man, like him, had here drawn back:  
 I ask, which way thy honour they'd protect?  
 Or, how thy conscience they could ever screen;  
 Discern thy fall and see it in the man!  
 Because a Proverb he stands deep for all;  
 The fear of man brought on his every fall;  
 And had the fear of man been so in thee,  
 Thy final fall, thy ruin thou would'st see:

For 'twould have been much greater than the man's—  
 I say, his house was built upon the sand,  
 Where storms and tempests quickly threw it down;  
 But on the Rock of Ages thine was found,  
 Because thy building was so strong in ME:  
 A faithless God thou say'st could never be,  
 If that my Bible ever could be true;  
 The Law and Gospel thou call'st to thy view,  
 And all my Promises that were on record;  
 So from my Bible thou'st believ'd my word,  
 — To be a God that will not man deceive;  
 — This is a faith that few men do believe!  
 — Therefore their houses they are on the sand—  
 — The unbelief in man can never stand;  
 For when thy 'Trial men have read all through,  
 And see the Truth of all before their view,  
 And in what manner all is carried on,  
 They must confess the Lord to them's unknown,  
 If that thy writings ever come from hell,  
 And he that wondrous Sign to thee did tell,  
 And I'd no Friend to make him to appear  
 To prove his lies, if lies from him they were.  
 Then sure the hearts of none are in my hand!  
 If thou art blind, in blindness thou may'st stand,  
 And so in blindness all my Friends might be,  
 If I could work in none the Truth to see:  
 Then sure my honour truly must be lost,  
 And Satan still in wisdom he might boast,  
 If to his wisdom fools did give it up.  
 Let men observe the way thy 'Trial dropt,  
 And of their goodness let them boast no more,  
 For I shall answer, as I said before:  
 My Law and Gospel they have thrown aside,  
 And every truth I've said must be applied,  
 The hearts of all men I told thee before—  
 Thou know'st the shell I bid thee open there,  
 Black was the veil and shrivell'd all within\*;  
 Just so I said men's hearts to ME were seen;  
 But as the Trees in ranks did then appear,  
 I shew'd the fruit to thee that then was there,  
 And said, when ripen'd, it would sure be good,  
 And to believers I shall all allude;  
 And now I tell thee they may ripen fast;  
 The fruit is fallen, and the veil is cast,  
 To see their hearts are wrinkl'd so within,  
 They judge their God hath nothing known or seen  
 Of all the wondrous writings thou'st went through,  
 And now I'll bring it plainer to thy view:  
 If they believe my Eye is every where,  
 And yet let Satan make the Truth appear,  
 Then all my Bible they may judge the same,  
 And say from him then all the Truth did come,  
 And now he's come for to fulfil the whole.  
 If he could tell thee how all this would fall,

\* See the First Book of Prophecies, page 30.

And plainly shew thee all the hearts of men,  
 Before thou'st tried them how the end would come,  
 And say professed Christians thou would'st see:  
 Just like the Jews of old did act with ME,  
 The Gentiles now would act with thee the same,  
 And yet profess to love my every Name!  
 The Jews profess'd to love their Lord at first,  
 And thought it right against the Son to burst;  
 And now the Gentiles they are just the same,  
 Against my Spirit they in rage are come;  
 And all these things I told thee of before,  
 The hearts of men, the tumults and the war,  
 The dearth and scarcity that would abound—  
 But now 'tis come to tremble at the sound,  
 Because the shadows all are past before,  
 You'll find the substance to be hastening near;  
 As from your conduct I do plainly see,  
 No man had love to try the cause for ME,  
 But those that did believe it from their God;  
 Then here's the fruit, it must to all be know'd,  
 That on the trees did unto thee appear,  
 And here's the fruit I in the end shall clear;  
 But how the fallen fruit can it now stand,  
 When I have brought the whole so plain to man?  
 If that from Satan now thy writings be,  
 I'd not one Friend come forth in love to ME;  
 But if from ME thy writings surely come,  
 I have but few that do regard my Name.  
 So by their mockery let them now to fear,  
 And from my Bible I shall answer here:  
 A controversy I've held out with Man,  
 But to the purpose I shall surely come;  
 Because, I tell them, I have long given ear  
 The words and arguments of men to hear;  
 So now, vain men, astonish'd you may be,  
 When I in anger break, my fury see.  
 I've done a thing I never did before;  
 I chose a Woman that was low and poor,  
 Without a husband ever to protect;  
 And for her father, he could not direct,  
 Because his age and poverty was so,  
 Without assistance she alone did go,  
 But I did direct her to the Shepherds' care;  
 And now I ask them, how they'll all appear,  
 To let a single Woman so go on,  
 If they believ'd that she was acting wrong?  
 Will they, like Adam, in that day appear,  
 And say, "we judg'd the Lord had foil'd her here,  
 "To let the truth with all her words agree,  
 "Though 'twas from Satan we did plainly see,  
 "And yet the truth we let it fly abroad?"  
 Then let them hear the answer of their Lord:  
 The Woman I directed to your care,  
 And to your judgment, know, I told her here

- ~ That all her writings she should sure commit ;
- ~ And now I bid men answer, for 'tis great,  
The truth and judgment that did then appear,  
When all my friends they were assembled there,  
And to their judgment she did all submit  
And in the end you'll find their judgment great.
- ~ But now before ME I ask how you'll stand.
- ~ You bold impostors, to condemn her hand,
- ~ And judge a thing you would not know nor see ?
- ~ I say, on men the blow turn'd back must be ;  
For on their heads I'll now turn back the blame,  
Though Man at first his MAKER he did shame ;  
But now at last I'll surely shan't you ail—  
I chose the Woman for to shew your Fall,  
And did direct her to the Shepherd's care  
Once more I'll ask them, how they'll all appear ?  
None but my Shepherds can with courage stand,  
Because I gave the Woman to their hands,  
And to their judgment she would all resign ;
- ~ And will they dare to say the hand's not mine,  
But she by Satan's arts was so led on,  
And you refus'd ever to stop her hand,  
When she had promis'd all for to submit  
Unto your hands ? then tremble at her feet !  
For like the Serpent you must all appear,  
To see her wrong and to encourage her,  
As by your silence you have surely done ;  
And by your silence you have led her on,  
And by your silence you the whole support,  
And will you say you did it to her hurt ?
- ~ Then to your hurt the Woman shall appear :
- ~ Tremble you shepherds for to meet her here !  
If all these things you for her hurt design'd,  
Then for your hurt I now shall tell my mind :  
As Adam first cast all the blame on ME,  
And after that men nail'd ME to the tree ;  
Then now at last I'll cast the blame on you,  
And judge what ruin must be in your view,  
If now I turn the whole back on the man,
- ~ Because the Woman he doth here condemn,
- ~ Unseen, unheard, and know not why 'tis so.
- ~ To your weak judgment would you have her go,
- ~ And say that blind men they shall lead her here ?
- ~ If she be blind, then they have room to fear,
- ~ Because like blind men they have led her on,
- ~ To judge of things they do not understand,
- ~ To judge of things they will not know nor see ;
- ~ Then sure as blind men must these shepherds be.
- ~ That do pretend against her for to write,
- ~ And say 'tis wrong the way that I indite,  
Because you say the words are all too low ;  
But now I say if higher I should go,  
To prove it plain the language came from Heaven,
- ~ Ask which way mankind could be forgiven,



If they went on to make my Bible true ?  
 And bring the Revelations to their view :  
 Against the Woman they their floods cast here,  
 The earth did help her, let all men see clear ;  
 But war against her friends there's surely come,  
 True are the words, if you can this discern ;  
 But if the truth you cannot clearly see,  
 Back on your heads the war turn'd back shall be ;  
 — Because my Kingdom I am bringing here,  
 — None but my friends shall then with joy appear ;  
 — And now, I tell thee, thou'st not got a foe  
 — But comes from hell, and that they'll surely know ;  
 But if they wish ever to free his chain,  
 Then let them turn and see my Gospel plain,  
 Or else I tell them they will surely fall ;  
 The Woman's Promise must your ransom call ;  
 For in all ages I mankind did see,  
 How they, like Adam, cast the blame on ME,  
 And say the Woman she did cause their Fall.  
 Men's boasted wisdom now, I tell you all,  
 Must stand for ever to be more than mine,  
 Should I not finish what I first design'd ;  
 In every age I know the heads of men,  
 Thought that much wiser they could lay their plan  
 Than ever I did lay it at the first ;  
 And now's the time their wisdom shall be cast ;  
 Because the Woman I've plac'd simply here,  
 And gave her wholly to the shepherds' care,  
 Unto their judgment I did bid her stand ;  
 If she act wrong the fault must be in man ;  
 And where's the man in wisdom can appear,  
 To say that man can come himself to clear ?  
 No, no, vain men, I tell you, you are cast,  
 Upon your heads you've brought the whole at last,  
 Unless 't be those that do her words believe,  
 And they like her do judge she's not deceiv'd ;  
 — And now I say deceiv'd she cannot be ;  
 — She fell by Satan, but she stands in ME ;  
 — And now I tell you, by her I will stand,  
 — And Man's Redemption now is nigh at hand ;  
 — But first the Woman I must free her Fall,  
 — Ere Man's Redemption I can ever call,  
 — Unless I now destroy the human race,  
 — And leave no Woman here for to disgrace  
 — My Father's honour and his every word,  
 — Blot out my Bible that is on record ;  
 Or else men's wisdom must be more than mine,  
 If to men's foolish judgment I resign,  
 To have my Kingdom be brought in by Man,  
 Before the Woman doth her Promise claim.  
 If so, I tell you, I'd ne'er come before—  
 Worse than the Jews the Gentiles now do err ;  
 For I must lose my honour as a GOD,  
 By every wisdom they of ME have draw'd."

As I have been commanded to put all particulars in print in my Trial, concerning the Rev. Mr. Pomeroy and me, I must observe to the readers, that he fell back, perfectly as I was foretold in 1797, from his own words to me ; therefore I may say of him, as our Saviour said unto Pilate, “ he that delivered me unto thee, hath the greatest sin ;” and those ministers and gentlemen, who abused Mr. Pomeroy, and mocked him for acting in the first place as a worthy good minister, in my opinion, have a greater sin than him.

*Jan. 18, 1805.*

From JOANNA SOUTHCOTT.

---

### TO THE PUBLIC.

IN order that no part of my conduct may appear inconsistent, I think it necessary to inform the public, that as Mr. Pomeroy declined answering my letter of October the 8th, 1804, which is printed with other letters to him, in the Book entitled, “ Divine Communications,” I wrote to him a second letter, using every argument to induce him to come forward, and informing him I should immediately apply to Mr. Scott, an attorney, who, at my request, wrote twice to Mr. Pomeroy, previous to the Trial ; therefore his not appearing at the Trial, and his silence in not answering any letter, to vindicate himself, proved him guilty ; and as the witnesses clearly proved that all Mr. Pomeroy’s assertions, to injure Joanna Southcott’s character, were false ; and by their evidences convinced me, and all that were present, of the purity and innocence of her character ; and since her sealed writings have been opened, I find, in many parts of them, his falling back clearly foretold ; any further trouble, therefore, respecting Mr. Pomeroy, is unnecessary.

*Jan. 18, 1805.*

JANE TOWNLEY.

Here ends the Trial of Joanna Southcott, examined and proved by twelve witnesses; and here begins the Trial of all men's wisdom, to prove and see what is in Man. A public assertion has been made by many, that some of her friends have made her more than human, which she has forbidden, and ordered for no one to exalt her, any more than as a simple woman, dust and ashes, having no knowledge of her own, but that all is given her from the Lord. But she cannot prevent the tongues of her enemies, who are daily making her more than human, by ascribing all her wisdom and foreknowledge to herself, which assertion, if true, must make her more in wisdom, knowledge, and understanding, justice, equity, and truth, than ever was placed in the fallen race, from the Fall of Adam to this day; and which every man of wisdom must allow, when he hath weighed the whole together, and seen the truth tried and proved by so many witnesses. But some say, that her writings are from the devil; how then is Satan risen against himself! And this can clearly be proved by the erroneous lies invented and put in print by J. L. Garrett, minister of Sion Chapel, Lant Street \*.

\* What this man hath published against Joanna is too despicable to claim any notice; and would have been treated with deserved contempt, but that it was in some degree necessary to bring his name forward, to shew what sort of characters she has for her enemies.

---

### LONDON:

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;  
AND SOLD BY L. J. FIELD, NO. 2, HIGH STREET, ST. GILES'S.  
TWO DOORS FROM THE ANGEL INN; ALSO BY W. SYMONDS,  
CANDY LANE; THE MISS EVELEIGHS, ST. SIDWELL'S,  
EXETER; AND MR. CHILD, STOURBRIDGE,  
WORCESTERSHIRE.

[*Price Three Shillings.*]



6H4022





**UNIVERSITY OF CALIFORNIA LIBRARY**

**Los Angeles**

**This book is DUE on the last date stamped below.**

OL

APR 19 1993  
APR 05 1993



L 006 505 564 2

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 088 174 8

